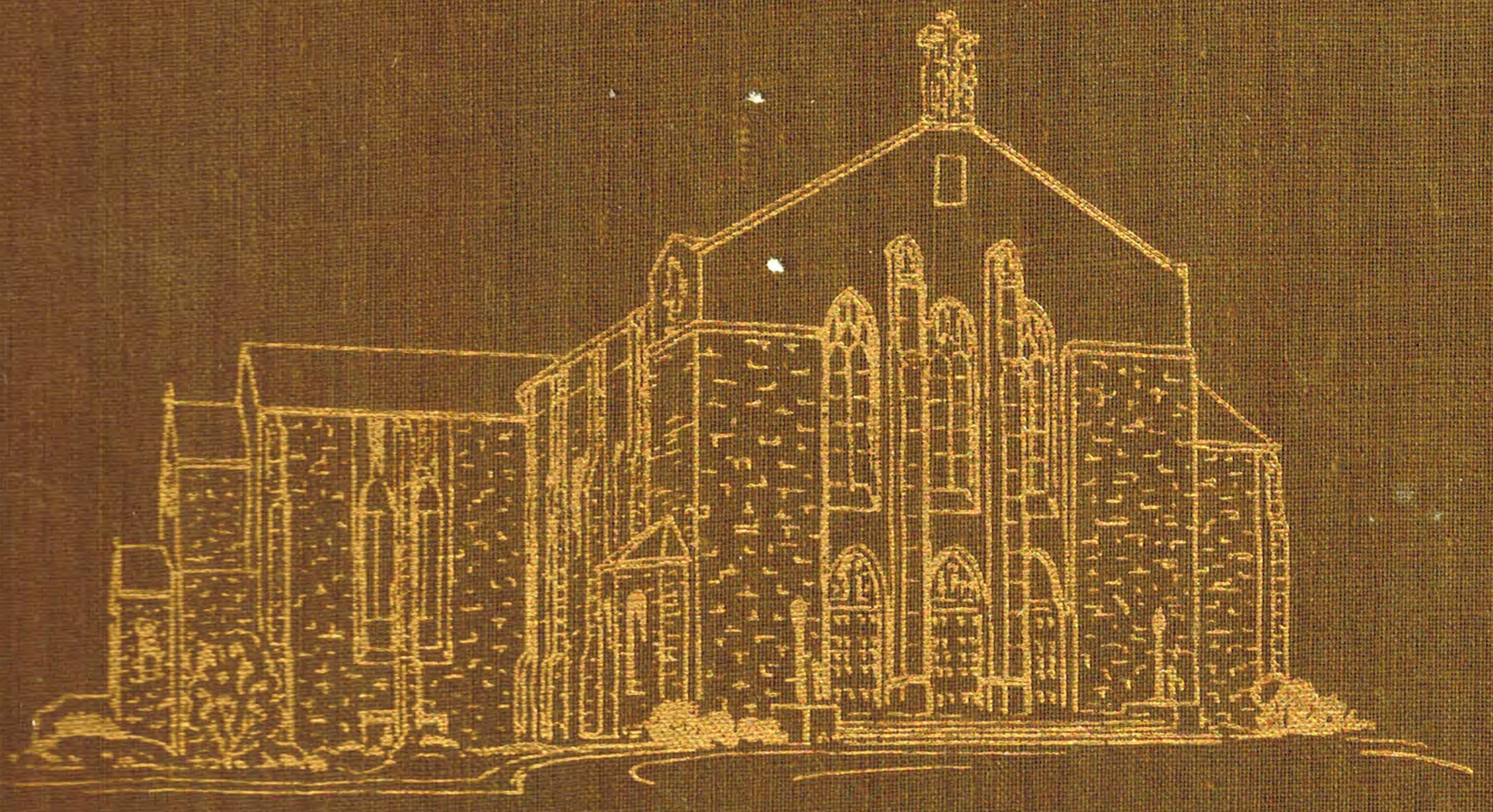
A Story of the Parish

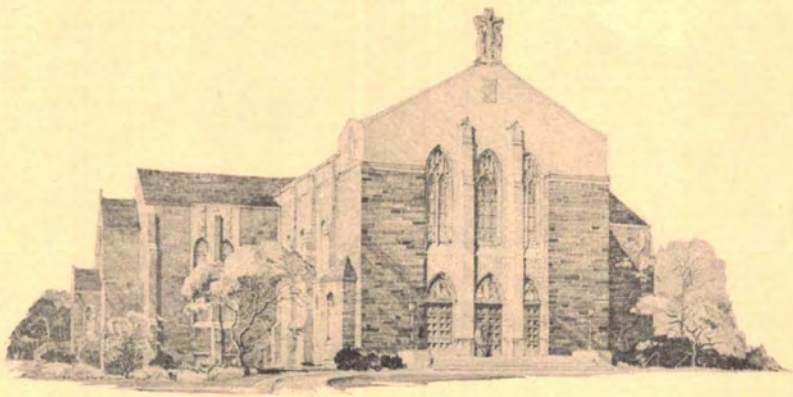
1926-1951



Shrine of the Little Flower

A Story of the Parish

1926 - 1951



Shrine of the Little Flower

PUBLICATION PRESS, INC.
BALTIMORE, MD.

SAINT THERESA of the Child Jesus and of the Holy Face, the Little Flower, was born in Alençon, France, January 2, 1873.

Theresa's parents, Louis Martin and Zelie Guerin, both had wished to enter religious communities. When they understood that such a life was not meant for them, they pledged themselves to God and to each other in the vocation to their marriage.

Zelie bore her husband nine children, of whom four died, two sons and two daughters. Theresa herself, the youngest, almost died in infancy. The five daughters who survived all entered the religious life.

Before Theresa was born her mother and father both prayed that their ninth child might be a boy. They longed to have a man child who could go forth as a missionary priest to spread the faith. Instead God gave them another daughter, who was to stay in her own back-yard and become a saint.

What we learn from biographers of the Little Flower indicates that she led a spiritually stimulating young life. After the death of his wife the watchmaker of Alençon, Louis Martin, moved with his five daughters to Lisieux. Theresa was barely five years old at that time.

The little girl, whom we now call "Saint", lived and grew up at Lisieux in a manner very much like our own little girls do in this parish which now bears her name. At Christmastime she put her shoes on the hearthstone for the Christ Child to fill. Often in summer

THE LITTLE FLOWER IN GLORY

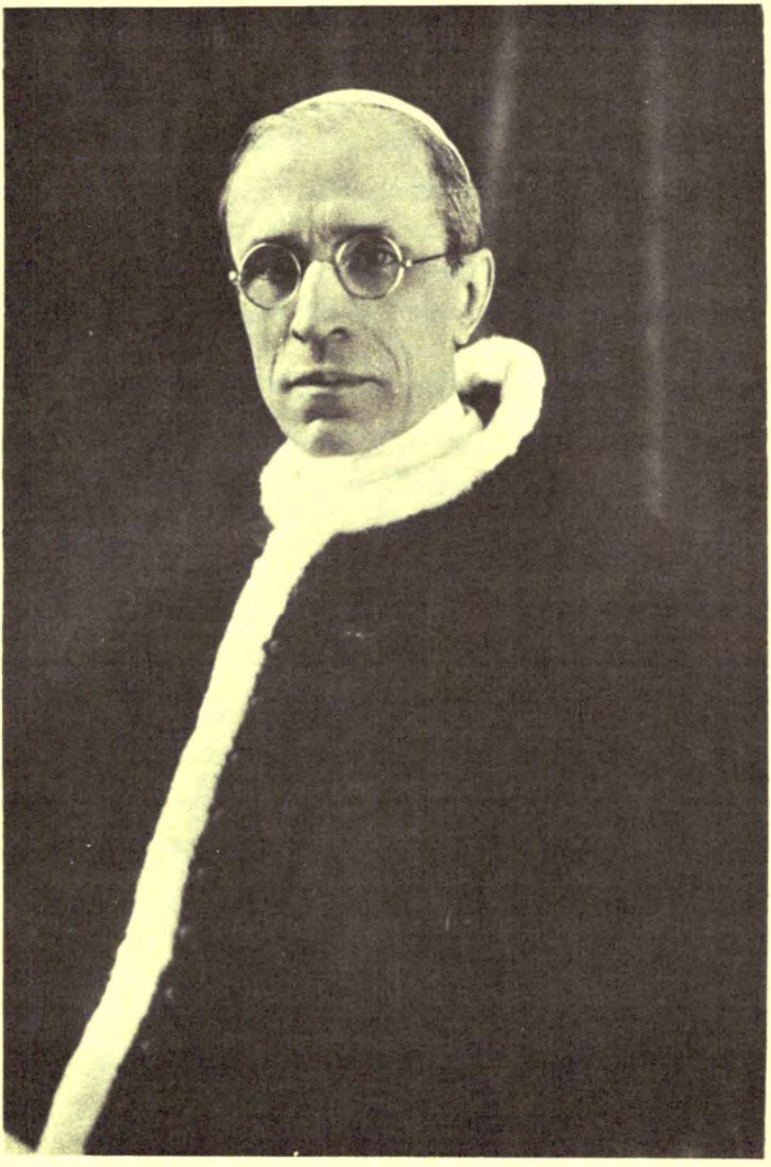
the family went to the country for picnics. Theresa received her first Holy Communion at her own parish church as our children do here in May. May 8, 1884 was St. Theresa's first Holy Communion Day. The same day, in 1928—forty-four years later, the first First Holy Communion Day of our parish occurred.

Theresa was as beautiful and innocent as any child we might see playing on our own streets. She stayed that way.

Theresa entered the Carmelite Convent of Lisieux, April 9, 1888. She was fifteen. For nine years the Little Flower followed her little way to perfection. When she died on September 30, 1897, she was not quite 25 years old.

Shortly before St. Theresa died, Mother Agnes of Jesus, Theresa's older sister, Pauline, asked her what was the way she wished to teach to help souls to love God. The Little Flower answered, "It is the way of spiritual childhood, of complete confidence and self-abandonment. I wish to reveal that there is only one thing necessary here on earth: to offer to Jesus the gift of small sacrifices and the oblation of loving acts. That is all that I have been able to do; and only think how I have been rewarded."

Theresa Martin was beatified April 29, 1923 and canonized in 1925. Within a year of canonization of the Little Flower there was a parish in the Archdiocese of Baltimore named in her honor.



His Holiness
Pope Pius XII

"With docile hearts let all Christians harken to the voice of their Common Father, who would have them, each and every one, intimately united with him as they approach the altar of God, professing the same faith, obedient to the same law, sharing the same Sacrifice with a single intention and one sole desire . . . It is Our belief that no plan or initiative can offer better prospect of success than that fervent religious spirit and zeal by which Christians must be formed and guided; in this way their common and whole-hearted acceptance of the same truth, along with their united obedience and loyalty to their appointed pastors, while rendering to God the worship due to Him, makes of them one brotherhood: 'for we, being many, are one body: all that partake of one bread'."
(Encyclical Letter of Pius XII on the Sacred Liturgy, Mediator Dei, *n. 12, N.C.W.C. translation.)*

His Excellency
The Most Reverend Francis P. Keough, D.D.,
Archbishop of Baltimore

Archbishop's House
408 North Charles Street
Baltimore 1, Maryland

January 20, 1952

Dear Father Larkin,

It is my happy privilege to extend warmest congratulations on the occasion of the Silver Jubilee of the Parish of the Shrine of the Little Flower and the dedication of its splendid new church to you, as Pastor, the Reverend Assistants, the Religious Sisters and your devoted parishioners. The happy coincidence of these two events is a cause for rejoicing throughout the Archdiocese. No more fitting external sign of the vigorous spiritual life that has flourished these twenty-five years in your parish could be given than the erection of a splendid new Dwelling for the Divine Master, the center whence radiates that same Life.

The beauty of this new House of God, the place where His glory dwells, is wordless testimony of the deep faith and the self-sacrificing charity of the portion of His flock entrusted to your care. At the same time, they are your crown and your joy. To you and your predecessor and to the assistants who have labored at Little Flower, the faithful as a parish owe under God their sanctification. No more precious gift could be received. No greater happiness or reason for justifiable pride could there be than to have been the giver. You have labored well and the fruits of your labor are evident.

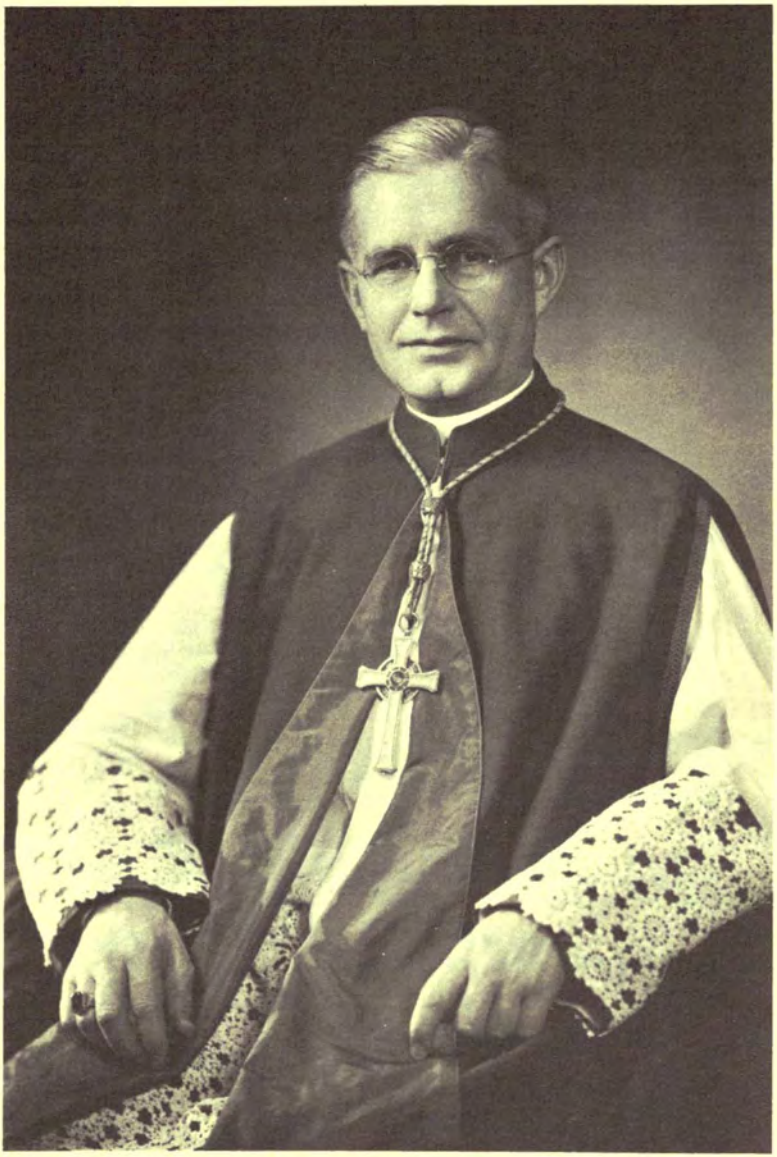
May St. Therese, the Little Flower of Jesus, continue to bring her parish in Baltimore closer to the Divine Master and may the Church dedicated on this Silver Jubilee be an inspiration for the years to come even as it is a monument to those which have passed.

With a blessing on you, your assistants, the religious Sisters and your beloved people, I am

Sincerely yours in Christ

+ Lawrence J. Archbishop of Baltimore

Rev. George J. Larkin
Pastor - Shrine of the Little Flower
Baltimore, Maryland



His Excellency
Most Reverend Lawrence J. Shehan, D.D.,
Auxiliary Bishop of Baltimore

". . . any building derives its main importance from the function it fulfills. And what nobler purpose could any structure serve than that for which this Church has been destined. Already it has become the dwelling place of Christ. Each time you lift your eyes and see the noble outline of this building etched against the blue sky, each time you behold its massive walls soaring above this whole area, inevitably the thought will come to you 'There is the house of my Saviour; there God has chosen to dwell among us'."—From dedication sermon.

Full text of Bishop Shehan's sermon begins on page 30.

THE REVEREND GEORGE JOSEPH LARKIN

Pastor of the Shrine of the Little Flower

FATHER LARKIN was born in Mt. Savage, Maryland, the son of Peter H. Larkin and Mary Ann Farrell. He received his primary education at St. Patrick School, Mt. Savage. His studies preparatory for the priesthood were made at St. Charles College, St. Mary Seminary, and Sulpician Seminary. He was ordained December 21, 1918 at the Baltimore Cathedral by His Eminence, James Cardinal Gibbons, being a member of the last class to be ordained by the Cardinal.

Stationed first at St. Stephen, Washington, Father Larkin was sent to Blessed Sacrament, Baltimore, February 11, 1922, where he served twelve years until he was named Pastor of Ascension Church, Bowie, Maryland, with the care of the missions of Whitemarsh and Woodmore. He was named Pastor of the Shrine of the Little Flower May 29, 1942, and took over his duties here June 12 of that year.

In recognition of his record of achievement Father was selected by the Most Reverend Archbishop as one of the Archdiocesan Consultors, December 14, 1951.

Story of the Parish

By J. Frank Griffin, Jr.

WHEN a young man at twenty-four tries to write about something that happened twenty-five years ago, you can see that he needs more than a good memory. But memorable occasions never die; and there is his lead.

Let's go back and reconstruct the scene.

In 1926 Calvin Coolidge was president of the United States. Albert C. Ritchie was governor of Maryland, Howard W. Jackson was mayor of Baltimore City.

Politics, then as now, was serious business and such a political hierarchy made for a great deal of energy. Marylanders were talking about their Governor Ritchie as Democratic Presidential nominee. Up New York way, the citizens had another man in mind, Al Smith.

In 1926 Babe Ruth hit three home runs for the New York Yankees in one World Series game with the St. Louis Cardinals. Gene Tunney won the heavyweight boxing championship from Jack Dempsey that year. Jack Dunn, Sr., then owner and manager of the Baltimore Orioles and grandfather of the present owner, failed to win the 1926 International League Championship after having won the pennant for the seven years previous.

The movies had well established themselves as a major source of entertainment for the American people by 1926. Baltimore awaited each picture of its son, Francis X. Bushman. This was the year that Rudolph Valentino died.

Charles A. Lindbergh was supervising the construction of a special plane, "The Spirit of St. Louis," which he flew from New York to Paris in 33 hours the following year, the first transoceanic solo flight. The "Sage of Hollins Street," H. L. Mencken was redeploying the American Language on the pages of the Baltimore Sun.

1926 . . . Peace . . . Prosperity . . . Picnics . . . Prohibition.

In Northeast Baltimore around this time a meeting was held at Michael Horan's home at 2716—now 3216—Belair Road. On July 6, 1926, twenty-five men gathered with Reverend Thomas J. Wheeler at the Horan home.

Recalling the events that led up to that meeting, Mr. Horan said:

"I remember that it was sometime in June, 1926, when Father Wheeler came to my home and had dinner with us and told us that he had been appointed by Archbishop Curley to establish a new parish on the Belair Road, and that he had decided to name the new church for the Little Flower.

"Father Wheeler requested me to invite a few men to my home for the purpose of organizing a committee to take a census."

Not too many years before this 25 men might have been the total census. As recently as 1905 the streetcars ran only to Herring Run and if you went that far you were in the sticks. After that year the line was extended up the hill to Herman's Park which was across from Holy Redeemer cemetery. All the land on Belair Road north from Erdman Avenue to Herring Run Park was owned by the Erdmans.

ORIGINAL FRAME CHURCH AND TWO PORTABLE SCHOOL UNITS. FOREGROUND SHOWS PEGS MARKING LAYOUT OF CONVENT BUILDING AND DATES PICTURE AS JULY, 1945.

Back in 1921 Mr. Horan attempted to form a committee of men in the neighborhood to approach the Archbishop about a new parish in this section. At the time the consensus of the advisors and counsellors to the Archbishop was that a parish in the area would be a shoe string parish because of the breweries and cemeteries. Today the new church stands on ground that was formerly the site of a brewery.

In spite of initial advice, October 8, 1923 Archbishop Curley purchased 389 acres for the sum of $16,000 from George Erdman and others. The purchase covered a little more than a city block: the area now bounded by Belair Road, Kentucky, Cardenas, and Brendan Avenues, and a wooded lot directly opposite facing on Cardenas Avenue. We kids used to call this part of the property "the little woods" (in contrast to Herring Run, which was "the big woods") and many a mud track on mother's clean kitchen floor came from Father Wheeler's "little woods." We built huts and played Indians or Robin Hood there. We even had a stream running through "the little woods." Nobody seemed to know where it came from or where it went. Nobody cared. They say the residents of Parklawn Avenue catch glimpses of the ghost of the old stream from time to time in their basements when the old fellow takes a notion to flow again.

Two and a half years passed. Then, one spring day in 1926 Archbishop Curley called in the pastor of our Lady of Mt. Carmel, Thurmont, Maryland, and told him that he was to be pastor of a new parish on Belair Road.

While Father Wheeler was stationed at Thurmont, Maryland, he never lost contact with his old friend, Mike Horan. Each time the priest from Thurmont met the man from Belair Road he listened to appeals for a new church. At that time there was no Catholic church between St. Katharine on Preston Street and St. Anthony in Gardenville. It was natural, then, that when Father Wheeler was assigned to undertake the new parish on Belair Road he turned to his friend for help.

Mike Horan rounded up the twenty-five men who came together at his home on July 6, 1926 to meet the new pastor for the first time. Thereafter, weekly meetings were held at the Horan home until October 13 of that year.

When the first census takers made their house-to-house rounds, the parish comprised two main areas; a rectangle bounded east by Belair Road, west by Richmond Avenue, south by Erdman Avenue and north by Herring Run Park; the territory bounded east by Belair Road, west by the junction of Parkside Avenue and Juneau Place, south by Herring Run Park and north by Holy Redeemer Cemetery.

The census takers turned in their final report at the fifth meeting on August 3. They had counted 463 families, including 997 adults and 455 children, 1452 souls all told.

When Archbishop Curley assigned Father Wheeler pastor of the new parish, the question of a name came up. The Archbishop favored the Irish Saint Brendan. Father Wheeler's wish was that it be named in honor of the newly canonized St. Theresa of the Child Jesus, the Little Flower. Archbishop Curley yielded to the pastor's wish and the street adjoining the church property became Brendan Avenue.

Figures seem to take on new meanings with the passage of years. On August 29, 1926, a contract was let for the construction of the first church building at a cost of $8,604.00. On January 12, 1950 another contract was let for the construction of a new church facing Belair Road to occupy the same spot as the original wooden church for the sum of $690,600.00—approximately 90 times as much as the cost of the first church. However, for this amount a new rectory was included for the Fathers who had patiently waited 24 years.

The first church rose quickly. Within two months of the signing of the contract the first Mass was celebrated in the little gray church by the Rev. Francis L. Kenzel C.SS.R. of Annapolis at 6:30 a.m., Sunday, October 24, 1926. Three other Masses followed at 8:00, 9:30 and 11:30 a.m. Total attendance for the day was 1,075.

On November 30, 1926, Father Wheeler took up residence at 2849 Brendan Avenue in a row house purchased for a rectory. Since early summer Mr. Horan's home on Belair Road had served as a stop-gap rectory. Parish business was carried on there. The pastor had meals there. The pastor's chalice was even kept there for some time before the purchase of the rectory. Until he occupied the rectory on Brendan Avenue, the pastor commuted from the Rectory of Corpus Christi parish.

Sunday, March 13, 1927, ground was broken and blessed for the erection of a school and auditorium. The building, Tudor Gothic in style, was designed by Hugh I. Kavanaugh and built by Frainie Brothers and Haigley. The cost—$273,000. By fall, the school was ready for use and the Sisters of the Third Order of St. Francis,

LITTLE FLOWER SCHOOL

established in a four-classroom convent, began classes for eight elementary grades in the twelve room building September 14, 1927, with 225 students. The auditorium extending out from the rear of the school faces on Kentucky Avenue (at that time, Atlantic Avenue) and since then has been used as the main church. Mass was celebrated for the first time in the auditorium Sunday, September 18, 1927.

When Archbishop Curley visited the parish December 4, 1927, to bless and dedicate the new school building, he said:

"Less than two years ago this was a vacant lot. Now, on it you have the old temporary church and the beautiful school, the auditorium of which you are now using as a church. What has been done here is extraordinary. There is no other word for it. You have done far more than I or anyone else in the Archdiocese expected. Your work is the talk of the Archdiocese."

On the same day, December 4, the sacrament of Confirmation was administered for the first time at the Shrine of the Little Flower. Archbishop Curley confirmed 75 children.

In April 1927 the first parish bulletin appeared. In the foreword of the first monthly publication, the editor wrote:

"With this issue, the Parish Bulletin makes its initial appearance. Each month it will come to you, a broadcaster of parish news of interest and importance.

"There is no suspicion that the Parish Bulletin will receive an unfavorable reception. On the contrary, we feel that the general comment will be that it is a move in the right direction. In fact, it will create a demand for its monthly appearance, with the result that the already wonderful enthusiasm and wholehearted spirit of cooperation of our devoted parishioners will wax stronger and stronger, and the progress, both spiritual and material, with which Almighty God has blessed us during the past five months, will seem small compared with the gains that Heaven holds in store for us in the days that are immediately ahead."

In later years, the original monthly bulletin began to appear weekly as a mimeographed sheet. The official parish publication was continued in this form until March, 1948, when THE SHRINE, the present parish newspaper organized under the direction of Father Duke, supplanted it.

June 17, 1927 Rev. Terence F. Beehan was appointed first assistant pastor to Father Wheeler. Father Beehan was ordained in June of that year.

Weeks rolled into months and months into years. The Shrine of the Little Flower settled down to its task of facing life daily. Of course, a parish lives. It grows like you or I. It mourns with its members and it rejoices, too.

Ten years had passed since the 700 parishioners gathered August 10, 1926, in the grove at Brehm's Brewery to meet their new pastor at the parish's first social event, an old-fashioned basket picnic. They shook hands, and there was much laughter and Father Wheeler smiled in his quiet way. In those ten years much had happened. Depression had hit our country. Depression meant suffering and privations for individuals. And when its members are sorrowful, how can the parish, which is its own members, not be affected? But when men could not help, nor even understand, God Himself was there to listen to the woes of those who turned to Him.

Still, the Shrine of the Little Flower continued to grow. The number of parishioners had tripled. The children in the school had increased to nearly 700. However, little building had been done after the erection of the school and auditorium. Two small portable buildings went up near Brendan Avenue between the old church and the school.

NEW CHURCH SITE (1945)

The old wooden church itself was converted to classroom space. These three buildings added seven classrooms to those available in the school. But the load was heavy and the parish was dragging a debt of $227,000 in 1936.

In 1938, the parish took time to rejoice on the occasion of the silver jubilee of the ordination of Father Wheeler. On Monday, May 30, the Archbishop of Baltimore, Most Rev. Michael J. Curley presided at the solemn High Mass of thanksgiving commemorating the event. Father Wheeler himself celebrated the Mass, assisted by his two brothers, Rev. Ferdinand C. Wheeler, S.J., deacon, and Rev. Louis A. Wheeler, S.J., subdeacon, and Rev. Charles B. Monmonier, assistant pastor at the Shrine, who was Master of Ceremonies. Rev. Edwin L. Leonard preached.

On Tuesday night, May 31, a reception was held in the school hall for the pastor's jubilee. Mr. Horan presented a Jubilee fund collection of $7,081.50 to Father Wheeler. The collection was used to renovate the church.

The parish published a souvenir booklet for Father Wheeler's jubilee. The editor wrote:

> "The past is the gauge for the future; the future rapidly becomes the past. And the future holds and demands much of the parish of The Shrine of The Little Flower, a convent, a church and a rectory. Though Father Wheeler hopes, and most ardently, that before many years have come and gone, he will have the happiness of building a convent for the Sisters of St. Francis whom he appreciates and respects beyond the power of words to express, he says that he does not expect to see the building of a church and rectory. We are disinclined to agree with him, and all of us hope that that one disappointment will not come into his life. The work of twelve years amongst us gives us the strong hope that we now indulge, that at his golden jubilee of priesthood in 1963 the miracle will have happened, and before the parish is forty years old we shall see completed, convent,

church and rectory, with the heaviest part of debt buried in the accomplishments of fifty golden years of priesthood and thirty-five years and more amongst us at The Shrine of The Little Flower."

Father Wheeler did not see the building of the church or the rectory. On April 9, 1942, Father Wheeler died. He served the people of the Shrine of the Little Flower for sixteen years and ended his life on earth among them.

BY order of Archbishop Curley, Rev. George J. Larkin was transferred from the Church of the Ascension, Bowie, Maryland, to the Shrine of the Little Flower as pastor June 12, 1942. Father Larkin had just succeeded in clearing the debt at his parish at Bowie and beautifying the entire church property when the will of the Archbishop moved him to Baltimore to begin all over again. The Shrine of the Little Flower was a young parish with most of its development in the future and a great part of its progress to date unpaid for.

As a prudent administrator, Father Larkin, beginning his new God-given task at the Little Flower, took time out to get a broadside view of the parish picture. This is what he saw: an unfinished school building housing about 800 children in class and 16 nuns in convent, its auditorium basement of 550 seating capacity serving a congregation of approximately 6500; and a rowhouse establishment substituting for a rectory.

On this unadorned property there remained a debt of $131,900. There was a convent building fund of $36,000 invested in the church debt. There was no thought even of a fund for a new church or rectory. And there was a substantial amount immediately required for repairs and improvements.

Within two weeks of his arrival Father Larkin set the pattern which was to characterize his entire administrative program. It was two-sided: one side dictated the beautification of the existing prop-

erty and the development of the conviction of the people that they could do more than they were doing; the other side demanded an intensification of parish activity, particularly among the youth.

Significantly, two projects were immediately launched. The teen-agers social was established, and in tribute to the work of the founder of the parish was named the Wheeler Club. The large Belair Road front was landscaped and planted with shrubberies, trees, and grass.

Archbishop Curley had in June, 1942, outlined for Father Larkin his life's work when he said "You will need ten years to wipe out the debt. After that it will be your part to build a convent for the good Sisters."

Within six months of his arrival, through application of new methods, Father Larkin had stepped up the rate of saving. The task that the Archbishop had assigned to ten years was accomplished in three. Meanwhile, through the Dollar-a-Month Club, the Convent Fund grew rapidly and it was soon apparent that the building stage was near. Plans were drawn and work on the convent was under way in October, 1945. Completed at a cost of $147,000, the convent was occupied by the Sisters September 6, 1946. The debt was paid off in 1948.

Late in 1944 Father Larkin engaged the services of the late Dan O'Laughlin to conduct a campaign for funds for the new church. With a goal set at $100,000, parishioners arose with zeal to meet the challenge and oversubscribed the quota with pledges of $125,000, of which amount $118,000 has been paid in cash. With that amount as the foundation for the church fund all benefits were set apart for the building up of that fund. In 1945 the planning of the new church and rectory began.

Ground was officially broken for these buildings October 3, 1949 and actual construction was under way in mid-January, 1950. The present imposing buildings bear testimony to the thoroughness of the planning. The church takes its place among the finest in the Eastern

United States and crowns a group of parish buildings that witness eloquently to the loyalty and enterprise of a completely devoted people.

Assigned to Little Flower parish the same day as Father Larkin was the newly ordained Reverend Frederick H. Duke. In 1943 the Reverend Joseph A. Kenney was sent to join the parish staff. June 1949 brought the Reverend Frederic H. Dugan to complete the foursome which now carries on the work of the parish.

With the assistance of these three curates Father Larkin's care of the spiritual side of the parish has been even more intense than that of material aspect. Fostering the existing societies which have meant much in the spiritual growth of every parish, he introduced additional units which would bring out new life in the parish. The Legion of Mary, the Men's and Ladies' Adoration Societies for Reparation, the League of the Sacred Heart, the Confraternity of Christian Doctrine, the Retreat Leagues, all have contributed a most important part in the maintenance of a spiritually healthy parish life.

Of singular bearing on the spirit of the parish has been the youth program. From the early and small start which offered the young people only a little in the way of variety to capture their interest and their enthusiasm, there gradually expanded a full program of youth activities which have been coordinated in the Little Flower Youth Organization, now numbering approximately 1200 members.

A complete program of scouting for boys and girls, athletics for all seasons for both boys and girls, socials for teen-age youngsters and for those in their early adult stage, cultural units in the field of drama, music, literature, and journalism, all have played a most significant part in solidifying the parish into the working unit that it is.

Hence it is that without undue pride we can acknowledge the fact that the Little Flower parishioners have stood first in many categories. With several parishes in the city counting a larger number of souls than does this one, nevertheless the Little Flower has led the Archdiocese consistently in the Review subscription campaign, in

the Holy Childhood Association, in the Family Rosary Crusade, and has placed among the first in the many appeals to the charity of the people, from the general Catholic Charities Appeal to the annual collections for many good causes throughout the world.

While it may seem that these facts are set down in a boasting spirit, that is not the intention of the writer. This is meant to be a factual recognition of what a devoted people has done under the leadership of a pastor who is entirely aware of his obligation as pastor and his curates who share with him the responsibility of maintaining and further developing the parish in all of its manifold aspects.

Curates

FATHER DUKE

Father Duke, son of J. Thomas Duke and Elizabeth S. Hayden, was born in Leonardtown, Md., December 9, 1914. He received his elementary schooling at St. Mary Academy, Leonardtown, and St. Peter School, Oakland, Md. Preparation for the priesthood was made at St. Charles College, Catholic University, North American College, Rome, St. Mary Seminary. He was ordained May 30, 1942 and was assigned to Little Flower.

Father Kenney

Father Kenney, son of the late Martin G. Kenney and Julia M. Meagher, was born in Baltimore, March 26, 1916, the eldest of seven children. After living in Walbrook and graduating from St. Cecilia School he entered St. Charles College, Catonsville, in 1931. In 1937 he started his philosophical studies at St. Mary Seminary and was ordained June 8, 1943. His only appointment has been here in this parish. His younger brother is also studying for the priesthood with the Josephite Fathers.

Father Dugan

Father Dugan, son of Mr. and Mrs. Frederic H. Dugan, was born in Roxbury, Massachusetts, January 24, 1925. He attended St. Raphael School and Central Catholic High School in Pittsburgh, St. Louis High School, St. Louis, Mo., Cathedral Latin, Cleveland, Ohio. He prepared for the priesthood at St. Charles College, St. Mary Seminary. He was ordained at the Baltimore Cathedral June 4, 1949 and has been stationed at this parish since ordination.

Sisters of St. Francis

Since the Little Flower School opened its doors September 15, 1927 Sisters of the Third Order of St. Francis have left their mark on the total character of the parish. In this community on the Belair Road, as in many others that stem from the Motherhouse at Glen Riddle, Pennsylvania, the thousands of children who have had the privilege of the training of these nuns bear daily witness to the excellence and thoroughness of the education which has been brought about through the Sisters.

With no little pride we look upon the numerous scholarships that our young people have won under the direction of their teachers. With even greater pride we see the high moral tone which pervades the parish and which we justly attribute in large part to the steadiness of our Nuns. To them we give the fullest praise.

Following is the roster of those who have served at Little Flower:

Superiors

Sister M. Raineldes (1926-1932)—(1945-1951)
Sister M. Domna (1933-1939)
Sister M. Inviolata (1939-1945)
Sister M. Laetitia (1951-

Sister M. Gabriella
Sister M. Floriana
Sister M. Lucetta
Sister M. Aquinata
Sister M. Laurette
Sister M. Manuelita
Sister M. Alethea
Sister M. Camilla
Sister M. Thaddeus
Sister M. Conrada
Sister M. Alma Regina
Sister M. Paul Helene
Sister M. Theodoret

Sister M. Helen Mercedes
Sister M. Clare Helene
Sister M. Renfreda
Sister M. Louis Gonzaga
Sister M. Cyria
Sister M. Leonardine
Sister Marie Olivet
Sister M. Francis Borgia
Sister M. Stephen
Sister M. Claudine
Sister M. Ann Amelia
Sister M. Ruth Angela
Sister M. Marcella

Sister M. Rose
Sister M. Trena
Sister M. Rose Anita
Sister M. Elaine Francis
Sister Emmanuel Mary
Sister Marie Francis
Sister M. Rose Amelia
Sister Eileen Marie
Sister M. Maurice
Sister M. Poverella
Sister M. Michael Joseph
Sister M. Vincent de Paul
Sister Marie Joyce
Sister M. Liguori
Sister M. Regina Pacis
Sister M. Loretta Anne
Sister Camillus Marie
Sister M. Basilla
Sister M. Meinrada
Sister M. Alice Francis
Sister M. Anne Denis
Sister M. Cordella

Sister M. John Anthony
Sister M. Rose Annette
Sister Urban Marie
Sister M. Helen St. Paul
Sister M. Lucia
Sister M. Walburga
Sister M. Anthony Philomene
Sister M. Honorata
Sister M. Noella
Sister M. Rosalie
Sister M. Alfonsina
Sister M. Crescentiana
Sister M. Anthony Brendan
Sister M. Margaret St. Francis
Sister M. Martin Joseph
Sister M. Benetta
Sister M. John Laurentia
Sister M. Francis Solano
Sister Marie Bonaventure
Sister M. Marcellina
Sister M. Alverita
Sister M. St. Monica

Dedication Program

Solemn Pontifical Mass
In Honor of St. Theresa of the Infant Jesus

Sunday, January 20, 1952
ten-thirty o'clock

His Excellency
The Most Reverend Francis Patrick Keough, D.D.
Archbishop of Baltimore
Pontificant

His Excellency
The Most Reverend Lawrence Joseph Shehan, D.D.
Auxiliary to the Archbishop
Preacher

The Very Reverend Lloyd P. McDonald, S.S.
Archpriest

The Reverend Jerome D. Sebastian
The Reverend Maurice W. Roche
Deacons of Honor

The Reverend T. Vincent FitzGerald
Deacon of the Mass

The Reverend Regis F. Larkin
Subdeacon of the Mass

Dedication Program

(continued)

The Very Reverend George O'Dea
The Reverend Francis Massung
Chaplains to Bishop Shehan

The Reverend George L. Hopkins
Master of Ceremonies

The Reverend Joseph A. Kenney
The Reverend Frederic H. Dugan
Assistant Masters of Ceremonies

Minor officers of the Mass will be seminarians
from the parish

Music Program

PRAYERS OF THE SOLEMN BLESSING

Asperges
Psalm: Miserere
Litany of the Saints
Psalms: Ad Dominum, Levavi oculos, Laetatus sum

AT MASS

Vesting Hymn: Ego Sum Pastor Bonus (Bottazzo)
Proper of the Mass: Veni de Libano (Gregorian Chant)
Ordinary of the Mass: Missa Marialis (Ginder)
Gradual & Alleluia: Falsobordone (Viadana)
Veni Creator Spiritus (Gregorian)
Credo: De Angelis (Gregorian; alternate harmony by Tassi)

Supplementary Offertory: O Quanta Qualia (Abelard-Selner)
Te Deum Laudamus
Recessional: Jerusalem Thou City Blest (Caswall-Selner)
(Office of Dedication of Churches)

The Little Flower Male Choir, composed of nineteen young men and thirty-two boys, is directed by Father Duke and is accompanied by Mrs. Joyous de Lappe Allen, organist. Guest organist for Dedication Day is the Reverend John H. Olivier, S.S.

Solemn Mass of Thanksgiving
Feast of St. Agnes

Monday, January 21, 1952
eight o'clock

The Reverend George J. Larkin
Celebrant

The Reverend Joseph A. Kenney
Deacon

The Reverend Frederic H. Dugan
Subdeacon

The entire Mass will be sung in
Gregorian Chant
by the Little Flower Girls' Choir
under the direction of
Sister Margaret St. Francis, O.S.F.

Solemn Requiem Mass
For Deceased Benefactors

Tuesday, January 22, 1952
eight o'clock

The Reverend Frederick H. Duke
Celebrant

The Reverend Joseph A. Kenney
Deacon

The Reverend Frederic H. Dugan
Subdeacon

The Mass will be sung
in Gregorian Chant by the
Little Flower Boys' Choir

Dedication Sermon
by
The Most Reverend Lawrence J. Shehan, D.D.

"This is no other but the house of God and the gate of heaven."
(Genesis 28:17)

By a happy coincidence today we are celebrating a twofold blessing: we are holding the first jubilee of this parish, and we are met to dedicate the noble structure which is to serve this congregation as its permanent home.

Naturally, then, this morning our minds first go back to the time when, twenty-five years ago, Father Thomas Wheeler came to this new

and rapidly developing section of the city to establish the parish of the Little Flower. You remember him well, a saintly austere priest, fearless and energetic, completely devoted to you, his parishioners, and to the arduous task to which he had been assigned. With almost unprecedented rapidity this whole section had been converted from green country fields into a city development teeming with thousands of attractive and comfortable homes. The religious care of the many Catholic couples who had brought their growing families to raise in a new and wholesome environment had become, almost overnight, a matter of grave concern. Into the task Father Wheeler threw himself with characteristic zeal. The small frame church which he erected has long since served its purpose and has been removed. But the great school which you helped him build will remain, as long as this parish remains, as a monument to his vision, his practical ability and his devotion.

It will be ten years this coming April since Father Wheeler, still in the prime of his manhood, was called to his eternal reward. And with him have gone others who were his colaborers—Father Terence Beehan, so full of priestly promise, who died when his work had scarcely begun, Father Joseph Egan, Father Rankin and Father Mihm. Amid all of today's rejoicing I am sure you will pause to remember their souls in prayer. Nor will you fail to include all those fellow parishioners who worked so hard to produce the cause of today's celebration, but who, like so many of the sons of Israel, were granted the hope but not the reality of the Promised Land.

On the death of Father Wheeler, Father George Larkin was assigned to you as your pastor in June 1942. The restriction on war-time building prevented the badly needed expansion of the parish plant, but it made possible the elimination of the school debt. No sooner was the war over, however, than the erection of the Sisters' Convent was begun and quickly carried to completion. More recently the spacious and dignified Rectory has come into being. And now, as the fitting climax of all your years of working and waiting, this Church stands forth resplendent in all its beauty and complete in all its details.

Today, however, it is not over the beauty of your Church that you mainly rejoice, although that in itself is the source of real satisfaction. It is the thought of all that this structure will mean to your lives that causes the deepest joy of your hearts. For to you, the members of this parish, this church is destined to be the most important building in all the world.

Two things give importance to any building in our eyes: the circumstances of its ownership and the function it serves. It is true, from a legal point of view, here you exercise your ownership through your Archbishop; but in a very real sense this Church belongs to you more intimately and securely than any other object on earth. Moreover, it has already begun to serve you in the fulfillment of life's most exalted purpose. For these two reasons we can say without fear of contradiction that this is for you the most important of all buildings.

In the first place, then, this Church belongs to you; nay, it has already become a part of your lives. For twenty-five years you have dreamed of it; you have planned for it; you have worked and sacrificed for it. With loving care you have watched it rise stone upon stone. And now that it stands before you in all its glory, you can say truly: "This is our Church."

And your possession of this Church is more secure than of anything else on earth. A hundred circumstances of misfortune could, God forbid, deprive any one of you of the very home in which you have centered all your earthly hopes. But only an act of your deliberate choice can ever separate you from this, your parish Church. In certain sections of Europe there are churches which trace their history back over fifteen hundred years. In some distant day we can imagine a visitor to this city raising his eyes to this building and seeing in it a monument to your faith and zeal and a witness to the piety and devotion of generation upon generation of your children.

But the truth is that any building derives its main importance from the function it fulfills. And what nobler purpose could any structure serve than that for which this Church has been destined.

Already it has become the dwelling place of Christ. Each time you lift your eyes and see the noble outline of this building etched against the blue sky, each time you behold its massive walls soaring above this whole area, inevitably the thought will come to you: "There is the house of my Saviour; there God has chosen to dwell among us."

Entering through the great oak doors you will be met by that sacred hush which is found only in the Church of Christ's presence. Onto your knees you will fall; and you will speak to Christ; and Christ will speak to you. In your joys you will give praise and thanksgiving; in your sorrows you will receive comfort and strength. For here always you will find the best and most constant of friends. These very walls will be made redolent by the presence of Christ; and twice redolent will they become by that divine Sacrifice through which the Sacrifice of Calvary will daily be reenacted in your midst.

In a word, then, from now on in this Church will be centered your real life, the innermost life of the soul. Here you will receive Christ in the Holy Eucharist. Here, in season and out, you will hear the words of Christ preached. Here you will draw constantly closer to Christ and come to know Him ever more intimately. Here too in sorrow you will bring the burden of your sin to hear the merciful words of absolution; and you will go away rejoicing in the knowledge that you have been forgiven and have received the grace and strength of amendment.

As time goes on, into this Church you will bring your children to be washed with the life-giving waters of Baptism. Here you will see them grow in the knowledge and in the likeness of the Lord. Within these walls you will hear their fresh young voices, even as you hear them today, singing the praises of God. At this railing you will kneel with them to receive the Body of Christ, knowing that your love of them and theirs of you is deepened and purified by your common love of Christ. Before this altar you will see them strengthened by the coming of the Holy Spirit in Confirmation. And here in the presence of Christ one day you will hear them pledge their love, even as you have pledged yours, in Christian marriage.

Here, then, in the lives of your children you will relive each most sacred experience of your own life. And to some of you will be granted that special happiness of seeing your own sons ascend this altar to offer for you and for this whole parish the holy Sacrifice of the Mass.

Then, finally, when the cup of your blessings has been filled, when the shadows of life have lengthened, and the busy murmur of the world has been hushed, and death has come to seal your lips in silence, here your bodies will be borne to receive the last blessing of the Church before they are committed to the friendly earth from which they sprang.

Such are the thoughts which fill our minds as we assist at this Pontifical Mass of Dedication. Is there any wonder that we say that to you the members of this parish this is the most important building in all the world?

To some of you the twenty-five years during which you have awaited the building of this Church may seem a long time. But the past twenty-five years, marred and broken by the most terrible of wars, is in reality a short period for the completion of such a group of parish buildings as we have here. Certainly our sincere congratulations are due to all whose unceasing labors have achieved these happy and impressive results.

Our felicitations go first to Father Larkin who in the ten years of his pastorate has achieved so much. Convent, Rectory, and Church —all bear witness to his ability, his devotion, his deep concern for the glory of God and the welfare of your souls. And with him we must mention his devoted assistants, Father Duke, Father Kenney, and Father Dugan, who have given him such whole-hearted support in all he has undertaken. Nor should we forget the patient and efficient labors of the Sisters of St. Francis who have played such an important part in the good which this parish has already accomplished. Under their care a whole generation of children have grown to be loyal, generous parishioners.

But our main congratulations are reserved for you, the parishioners. For it is really you who have built this Church. Your prayers will hallow it; your efforts will preserve it. Without your continuing devotion all this might become an empty shell. But that will never be. For all that stands before us as an evidence of your past zeal is but an earnest of your increasing ardour in the years ahead. "With what measure you shall mete it shall be measured out to you, and more will be given—good measure, pressed down, shaken together and running over." Thus the labors you have expended will bring to you added graces; and your cooperation with those graces will call down upon you blessings still more abundant. And so this Church will become a treasure-house, whose treasure grows the more, the more it is drawn upon.

As we gather here today for this feast of dedication and see as in a vision all the things which will transpire within this Church, we are like Jacob at Bethel, who saw the great ladder rising from earth to heaven. Angels ascend, bearing to God the precious burden of your prayers; and descending, they bring to you the still more precious burden of God's grace. With Jacob we cry: "What a fearsome place this is! It is no other than the house of God and the gate of Heaven."

EXTERIOR OF CHURCH AND CONVENT

The New Church

Exterior

THE form of the new Shrine of the Little Flower was derived from study of the desirable features of the site itself. It is comparatively rare in a city parish to find space for a church as ample as is afforded by the property of this parish. Fronting on Belair Road, and flanked by Brendan and Kentucky Avenues, the location lent itself most naturally to the form of the cross.

The sign of the cross, then, became the basis on which the church design was advanced. Three important entrances, one from each of the bordering streets, lead into three separate units of the church which were so planned as to bring the largest possible number of persons close to the sanctuary.

The material of the exterior walls is of Maryland field stone, selected for its range of warm colors. The major portion of the facade and all of the trim of the building is of Indiana buff limestone. The walls take on a gracefulness by reason of the tall lancet windows that are paired in the nave and transepts.

Approach to the main entrance is by a curved driveway which serves the double purpose of providing greater safety for those who arrive by auto and of accentuating the setback of the building from the street. From the driveway three steps form a broad flight to the three Gothic arched doorways. The tympanum at the center door, of carved limestone, shows our Lord with little children, his arms extended to embrace a boy and a girl. Inscribed below the figures is a part of the oration of the Mass of the Little Flower, the words of our Lord: "Unless you become as little children, you shall not enter the kingdom of heaven." Over the other two doors are depicted the Blessed Virgin Mary and the motto of Archbishop Keough "Mary Our Hope", and St. Joseph with the inscription "Go to Joseph."

Above these doors three choir windows rise to Gothic arches decorated with stone tracery. High on the facade the dedication of

the building is carved: "Glory be to the Father and to the Son and to the Holy Ghost. Amen." And at the peak of the front gable is a stone carved Calvary Group, our Lord on the Cross and the Blessed Mother and St. John standing at His side. On each side return of the gable there is carved a herald angel.

The tympanum carvings at the two transept archways bring out the full title of the Little Flower as a Carmelite Nun, one showing the Infant Jesus in swaddling clothes and the title St. Theresa of the Infant Jesus, the other showing the Veil of Veronica and the title St. Theresa of the Holy Face. Models for these and for all the exterior carvings were made in Baltimore by the late Hans Schuler and by his son. The carving was done at the Heltonville quarries in Indiana.

The lawn on either side of the nave of the church is depressed as a sunken garden to give full windows to light the lower church. At the rear of the church an arched porch leads from the sacristy door to the rectory.

The roof of the building is of medium heavy sea-green Vermont slate. The walls rise sheer for fifty-six feet from grade to gable. Overall length of the building is one hundred seventy-two feet, the width one hundred sixty feet. The height from basement floor to the cross atop the front gable is seventy-seven feet. The upper church seats 930 persons, the lower church 800.

Two factors are of interest in the field of structural engineering, which portion of the work was done by Van R. P. Saxe of Baltimore. The first is the unusual foundation condition where the discovery of abandoned vaults below the sanctuary required the extension of offset footings to a depth of twenty-four feet below the basement floor. The second is the use of welding for all truss and column members of the steel frame for the upper church.

Architects for the building were Murphy and Locraft of Washington. The general contractor was John McShain, Inc. Cost of the building is $715,000, exclusive of furnishings and architects' fees.

TYMPANUM CARVINGS
OVER FRONT AND
TRANSEPT ENTRANCES

INTERIOR OF CHURCH

Interior

THE altar is the focal point of the entire decorative plan for the interior of the Shrine. It stands alone, a rare pure white object in a colorful church. It is a simple sepulchre in Carrara marble. On the front of the altar is the age-old symbol of our Lord in the Blessed Eucharist, the Pelican feeding its young with its own blood. The ends of the front of the altar are decorated by single panels carved in a delicate leaf pattern.

Rising majestically from the altar is the gold tabernacle of entirely original design, and featuring a revolving floor which permits ease of access to the sacred vessels. The tabernacle is flanked by tall gold candlesticks and backed by a wood carved cross with a cast figure of the dying Savior in natural colors.

The altar is set against a retable of Porta Santa marble, quarried near Rome and for centuries used to make the Holy Door of the Jubilee Years. This same deep-toned marble forms the full background for the altar as the central portion of the back wall and it ties in with the broad panels rising from floor to ceiling on each side of the central painting. These massive panels are executed in Chiampo Perla from near Verona, a marble more familiarly known as "Pink Tavernelle."

The secondary focus of attention is given to a mural painting of heroic size rising from the main altar to the ceiling. It measures twenty-seven feet in height and fourteen in width and is executed all on a single piece of Belgian canvas. In its exquisite line and color is depicted the "glory" of the Little Flower. The artist, Professor Gonippo Raggi, drawing from the details of the death of St. Theresa, has shown at the base of the painting the Carmel at Lisieux, with the sun setting over the convent chapel, thus fixing the time at day's end, when the little Saint went to God.

Directly above cherubs carry a scroll on which are the last words of the Saint "My God, I love You." Great angels float about, one having taken the cross from Theresa, to indicate the end of her sor-

rows. Other cherubs hold objects representing various phases of her life or her life's work. One holds the Veil of Veronica, commemorating the full name of St. Theresa in religion. Another holds a book and quill which stands for her autobiography.

Centrally in the painting is St. Theresa herself, her face calm and serenely joyful as she comes into the presence of the Beatific Vision. Her head is crowned with a great halo of cherubs who carry roses and permit them to drop earthward, suggesting the fulfillment of the prophecy the Little Flower made: "After my death I shall let fall from heaven a shower of roses."

The Blessed Trinity dominates the full upper portion of the painting, each of the three Persons depicted in traditional manner.

The masterful blend of colors in the "Little Flower in Glory" is the key to all other use of color in the church. Every tone and shade that has been employed by the interior painters has direct relation to the central art-work.

High over the altar and the painting hangs the testa, a polychromed wood carving.

BLESSED VIRGIN MARY

SAINT JOSEPH

Descent from the altar is by the predella and steps of creamy Botticino to a spacious sanctuary floor of Green Issorie marble from Piedmont. The green field finds full expression and accent in its border of Red Levanto from the quarries of Tuscany.

The pulpit is of Porta Santa, the Holy Ghost dove symbol of Carrara. The communion railing is of Botticino with carved piercings in a return of the leaf pattern which adorns the High Altar. The gates of the sanctuary are of bronze.

The exquisitely carved statues of the Sacred Heart, Our Lady of Fatima, St. Joseph, and St. Anne, are all of Carrara marble. The marble effects of the side altars repeat the plan of the main sanctuary. The shrine settings are of Botticino. The Stations of the Cross present frames and figures in white Carrara marble, perforated to show a dark Red Verona marble background. The baptismal font is of Botticino with bronze cover.

All marble work was designed and executed by the Joseph Sibbel Studio of New York City, under the personal supervision of Mr. Fabian A. Schmitt.

The first impression of the interior viewed from the principal entrance is a realization of its open quality. There are no posts or pillars, but a clear span, and the walls rise unbroken forty-two feet to the coffered flat ceiling. The Sanctuary extends forward, open on three sides and the congregation in the nave and transepts is gathered around the altar. Each side altar is in a separate apse, rising nearly to the ceiling.

The walls around the church are panelled with oak to a height of six feet, and the six confessionals are integrated with the wainscoat. Unimpeded view of the lancet windows, each twenty-three feet high, affords appreciation of their colorful stained glass, the work of Karl Mueller of Belleville, N. J.

The pews and the furniture of the sanctuary are of oak, finished to match the wainscoat. They are the work of the Baird Seating Com-

Apparition of the Angel at Fatima

Death of Saint Joseph

pany of Baltimore, who also refinished the pews from the former church and installed them in the chapel in the basement of the new church.

The organ, by Casavant Freres of St. Hyacinthe, Quebec, is housed in two large chambers flanking the spacious gallery. A three-manual instrument, the organ contains nearly 3,000 pipes. The blower is located in a basement chamber.

Worthy of particular note is the color scheme of the body of the church. It was planned and executed by Karl Pfau of Baltimore. The achievement of a pleasing blend of color and harmonization with all other interior effects has given a distinctive character to the entire church.

SACRED HEART SHRINE

SAINT ANNE SHRINE

The Priests' Sacristy is directly behind the Main Altar, with a smaller work sacristy and a stairway leading to the boys' sacristy below.

Illumination of the church interior is by a combined system using large lanterns for general lighting, concealed downlights for reading

light intensity, and concealed spotlights for special lighting of the altars and shrines. The lighting was executed by Rambusch Decorating Company of New York.

Acoustical study by Leo Mulqueen, acoustical engineer, dictated the use of sound absorbent materials in the panels of the upper walls and the gallery, and in the panels of the coffered ceiling. Amplification of the speaking voice is accomplished by a public address system distributing sound to amplifiers located at numerous places in the ceiling. The sound system and the carillonic bells are the work of Schulmerich Electronics Company of Sellersville, Pennsylvania.

The heating system is unique. It consists of a combined circulated air and concealed convector installation, with provision for filtering and cooling the circulated air. This air-conditioning will provide comfortable ventilation in all temperature conditions. The circulating fans and the evaporative condenser for the system are mounted in two levels over the sacristy, and the air is circulated through large ducts in the roof space and concealed in the walls and below the floor. The system was designed by Eiser and Akers, Mechanical Engineers, and was executed by Lloyd E. Mitchell Company of Baltimore.

Every item of the decoration of the interior and its furnishing was admitted under the personal planning of Father Larkin.

Special Gifts to The Shrine

IN the furnishing of the Shrine, Father Larkin reserved for all of the parishioners the privilege of giving the Main Altar and the Communion railing. Also through special contributions all of the parish shared in giving the Main Altar painting, the marble of the Sanctuary, the pews, and the organ.

Main Altar

Tabernacle—Miss Alma L. Randel in honor of our beloved Pastor, Reverend George J. Larkin

Crucifix—Mary, Theresa, Matilda, and James Schusseler

High Candlesticks—

1. Miss Alma L. Randel in memory of Father Wheeler
2. Miss Alma L. Randel in memory of Father Wheeler
3. Harry Aumiller
4. George and Barbara Linsenmeyer
5. Margaret Aumiller
6. Alex and Catherine Bonner

Mass Candlesticks—Charles Kutcher Jr.

Sanctus Bell—Frank and Helen Griffin

Reliquaries for the altars—Mary Kocent

Altar cards—

1. Alan J. Streb
2. Frederick Knoerlein
3. Francis Leilich

Altar cloths—

1. Margaret Hanlon
2. Gertrude Smith
3. Frances Horner
4. Mr. and Mrs. Alexander Harla
5. William and Margaret Roche

Missal Stand—Mary Thomas

Missals—

1. Eva Matthews
2. Margaret K. Nossel
3. John and Mary Cooney
4. William and Margaret Roche
5. Joseph P. and Julia J. Fulker
6. Viola Williams
7. Mr. and Mrs. Cornelius Dougherty

Ciborium—Margaret Haske

Custos for Blessed Sacrament—Mr. and Mrs. Joseph D. Hershfeld and Helen G. Spencer.

Thurible and Boat—Mary Beere Granese

Aspergil—Mary Beere Granese

Candelabra—Charles and Mary Keagle

Pedestal Candelabra—Frank Swegon
Paschal Candlestick—Mrs. Margaret Roche
Processional Cross—Francis and Marie Vesely
Acolyte Candlesticks—Mary Beere Granese
Vases—Mr. and Mrs. Frank Waldman
Pulpit—The Frank J. Balcer Family
Sanctuary Lamp—Father Larkin
Blessed Sacrament Torches—Marie and Margaret Schaefer, Frank and Claire Faimann

Blessed Virgin Altar

Altar—Marys of the parish
Tabernacle—LeCuyer Family
Painting of the Apparition of the Angel at Fatima—Eva Matthews
Crucifix—Marianne Fullano
High Candlesticks—Mary A. Mannion
Mass Candlesticks—Mrs. Amelia Witte
Candelabra—Marie Fischer
Vases—Frank and Helen Griffin

Saint Joseph Altar

Altar—Josephs of the parish
Tabernacle—Harry Ostendorf family
Painting of the Death of St. Joseph—John and Mary McShain
Crucifix—Nicola Brocato
High Candlesticks—Stephen Mannion
Mass Candlesticks—Francis and Marie Vesely
Candelabra—Andrew G. Fischer
Vases—Frank and Helen Griffin

Sacred Heart Shrine—Children of the School
St. Anne Shrine—Mothers of the Parish
Vigil Light Stand—Gordon and Anna Kirby

Stations of the Cross

1. Charles Bayne Family.
2. Amelia Merz
3. Charles and Laura Edwards

4. Mary Ann Larkin
5. John and Mary Rupp
6. James Pavlik
7. Charles and Margaret McLean
8. John and Mary Hagerty
9. Joseph Herr
10. William Hopkins
11. Mary M. Edwards
12. Herman Holstein
13. John and Barbara Schaefer
14. V. Leo McQuaid III

Windows

Sanctuary Windows—Mrs. Eva Matthews
Miraculous Medal—William and Catherine McDonald and Michael McHale
Lady of Lourdes—Anthony and Catherine Endres family.
Sacred Heart and St. Margaret Mary—Michael and Mary Peters.
Immaculate Conception—Henry and Margaret Haske
Annunciation—Peter and Mary Larkin
Visitation—Johanna Beil
Nativity—John Beil
Presentation—Parents of Anthony and Catherine Miller
Finding in the Temple—Raymond and Evelyn Buettner
Immaculate Heart—John and Mary Schusseler
Resurrection—Joseph and Anna Herr
Ascension—Philip and Marianne Martin
Descent of the Holy Ghost—Patrick and Bridget Donovan
Assumption—Charles and Marie Barranger
Coronation—Peter and Mary Knauer
Christ Blessing Little Children—Bernard and Anna O'Donnell
Agony in the Garden—Harry and Pauline Zerner
Holy Family—J. Thomas Duke
Facade Windows—Holy Name Society
Christ the King—Father Wheeler
St. Matthew—Father Egan

St. Mark—Father Rankin
St. Luke—Father Mihm
St. John—Father Beehan

Rose Windows
1. Ferdinand and Mary Nieberding
2. Schuster and Schwartzkaupt families.

Holy Water Fonts—
1. Viola Williams
2. William Harrison
3. Mr. Thomas Siney
4. Mrs. Thomas Siney
5. William Roche
6. William Roche

Poor Boxes
1. Milton Siney
2. Harold and Lillian Durkin

Baptistry
Font—Anne A. O'Neill
Windows—Frank Novak, Praley and Wissing families
John Francis Lanahan
Mary Margaret Vogt

Carillon—Little Flower Youth Organization

Chapel
Monstrance—Anna Endres
Redecoration of the Chapel Stations—Charles Huppmann

The Rectory

IN its style of exterior design the rectory uses some details of the English Gothic and early Renaissance period. Its plan is "L" shaped. It is built of warm red brick, limestone trim, slate gable roof and dormer windows. Its location in plan is such that it offers wide lawn areas on all four sides which are beautifully landscaped with shrubbery and flowers.

RECTORY

The building consists of a basement, first floor, second floor, and full attic.

The basement has an outside entrance and comprises such various units as the recreation lounge with washroom, stair foyer, the parish office with outside entrance, file rooms, the laundry and washroom, the meter and mechanical vault room for the parish buildings, boiler room, utility and storage rooms.

First floor comprises the main entrance leading into the public hall. From the public hall are two reception rooms and two large parlors. These apartments are private from the residence. Residence portion of this floor consists of large refectory with full length bay window overlooking a landscaped court, priests' porch with connecting arcade to church, library with connecting guest porch, kitchen, pantry, housekeepers' living room and two housekeepers' bedrooms with communicating bath, coat closet, washroom, stair foyer.

The second floor comprises quarters for four resident priests, two guest rooms with communicating bath, linen and utility closets, stair foyer, shrine with altar. The main hall leads to a promenade porch built over the priests' porch and arcade. Each study has a corner location.

The attic is the full length and width of the rectory and is arranged for storage and possible future living quarters.

The Convent

THE convent building, like the rectory, incorporates some details of the English Gothic and early Renaissance period. Its plan is rectangular with a one-story wing on each side elevation. It is built of warm red brick, limestone trim, slate hip roof, and dormer windows.

The convent consists of basement, three stories, and attic.

The basement has two outside entrances leading to the inside stair towers. It is arranged with music room with direct outside entrance, large recreation lounge, laundry and drying room, cold pantry, washroom, store and utility rooms, and boiler room.

The first floor comprises the main entrance from Kentucky Avenue, entrance hall, two reception rooms and large parlor. These rooms are private from the residence.

CONVENT

Off the main hall are a front and rear stair tower, (each leading from basement to attic and each having an outside entrance), library, recreation and study rooms, chapel, sacristy, large refectory, cloakroom, washroom, kitchen and pantry.

The second floor comprises twelve bedrooms (each with lavatory), linen rooms, utility rooms, and a large general washroom with lavatories, closets, and bath compartments.

The third floor is typical of the second floor and contains twelve bedrooms with utilities the same as second floor.

The attic is the full width and length of the building and adaptable for living quarters and storage rooms.

Vocations

Boys from the Parish

Students for the Diocesan Priesthood

St. Mary Seminary

George Cora
Joseph Gossman

St. Charles College

Joseph Haeffner
George Kane
Paul Witthauer
Michael Kraus
Robert Riesett
William Spielmann

Students for the Society of Jesus

Charles Bayne
Henry Haske
Harry Zerner
Brother Thomas Curran

Xaverian Brothers

Brother Nivard (Gerard Scheel)

Benedictine Scholasticate

Carl Eckels

Girls from the Parish

Carmelite Sisters

Dorothy Wise—Sister John of Jesus and Mary

Good Shepherd Sisters

Rita Aumiller—Sister Mary of the Divine Providence

Maryknoll Sisters

Helen Scheel—Sister M. Paul Gerard
Elizabeth Wagner—Sister M. Gloria

Mission Helpers

Dolores Beere—Sister M. Johanna
Agnes Frank—Sister M. Clotilde

Sisters of Charity

Dolores Frank—Sister M. Laetitia
Marie Hagner—Sister Marian

Sisters of Notre Dame

Angela Bayne—Sister Mary Ancele
Catherine Bayne—Sister Marie Angela
Miriam Hunt—Sister M. Francine

Sisters of St. Francis

Marguerite Coll—Sister M. Claretta Joseph
Anna Mae Coll—Sister M. James Bernard
Mary Theresa Coll—Sister M. Margaret Veronica
Rita Frey—Sister M. Bernadette Joseph
Mildred Klein—Sister M. Teresa Helen
Velma Kirby—Sister Gordan Marie
Jean McGrail—Sister M. Margaret Aloysius
Joan Moore—Sister Mary Theolinda
Eileen Oates—Sister Joan Marie
Imelda Reilly—Sister M. Celeste Francis
Rita Schutz—Sister M. Ruth
Jeanette Stevenson—Sister M. Helen Lawrence

Parish Organizations

Confraternity of Christian Doctrine

"Go out into the highways and lanes and compel them to come in, that My house may be filled." (Luke 14:23)

THIS command, echoing down the years since Our Blessed Lord gave it to His Apostles, has challenged many zealous persons to respond by dedicating themselves to His service in the religious life to work for the salvation of souls. Nevertheless, the numbers of religious engaged in catechetical work have never met the great need, and there is no doubt that countless souls consequently have lived and died without having had some one to impart to them knowledge of Christ and His teachings. This tragedy was recognized centuries ago, but it was not until the year 1560 that a constructive effort was made to correct it by founding in the City of Milan a school of Christian Doctrine, where religious instructions were given by laymen. This organization marked the beginning of the Confraternity of Christian Doctrine, so richly indulgenced, which the Holy See has ordered not only established in all parishes, but to take precedence over all other parish activities.

In obedience to this decree, the Confraternity of Christian Doctrine was canonically erected in the Shrine of the Little Flower February 26, 1937. Discussion clubs were formed in order to develop articulate Catholics and to enable the members to translate their knowledge into action. In addition, a Fishers' Division was established for the purpose of training members in the technique of home visiting to recruit children attending public schools for religious instruction classes. While the organization remained more or less dormant in the ensuing years, the rapid growth of the parish focused attention on the urgent need for religious instructions for those attending public schools. Furthermore, realizing that a well-informed Catholic laity is necessary to combat effectively the insidious evil of secularism now so rampant in the world, Father Larkin determined in 1950 to revitalize the parish Confraternity of Christian Doctrine and appointed Father Dugan its Director.

The first meeting called by Father Dugan April 11, 1950 was attended by more than ninety parishioners. Two Mission Helpers of the Sacred Heart, Sister M. Seraphim and Sister M. Marie Therese, were present to explain the aims and purposes of the Confraternity, which had been adapted to the present day needs of the people.

Officers of the Confraternity were appointed, as well as Chairmen for the Discussion Clubs and the Fishers' Division. During the following month classes were held each week for these two groups, Sister M. Marie Therese presiding over the Discussion Clubs, and Sister M. Seraphim giving instructions to the Fishers. After the courses had been completed, five Discussion Clubs were formed, totaling forty-three members, as follows:

Name of Club	*Number of Members*
Our Lady of Fatima	11
Saint Patrick	6
Saint Theresa	7
Saint Ferdinand	7
Saint Joseph	12

The nearly perfect attendance record and the keen interest displayed by the members of the Discussion Clubs augurs well for the future development of this division of the Confraternity.

Fifteen parishioners registered for the Fishing course conducted by Sister M. Seraphim, although only nine participated actively in the work of home visiting. During 1950, of the 108 children enrolled in religious instruction classes 62 were registered as a result of the Fishers' efforts, while in 1951 approximately 88 children were brought to class by the Fishers.

Plans for the three remaining units of the Confraternity: Helpers, Parent-Educators, and the Good Will Apostolates, are still in the formative stages. It is hoped, however, that these divisions will become active in the not too distant future, but full cooperation from everyone will be required to achieve this goal. All parishioners should take a part in this apostolic work, for in the Confraternity there is room and need for all—much room, and great need! In fact,

there is a special call from Our Blessed Lord to each of us, for the CCD means "Christ Calling Directly." As the parish silver anniversary saw the seeds of the Confraternity of Christian Doctrine sown and nurtured, may the golden jubilee of the Shrine of the Little Flower bring forth their full growth and fruition with every parishioner a member of the CCD, helping to win souls for Christ.

Holy Name Society

THE Holy Name Society in the Shrine of the Little Flower Parish dates back to October 24, 1926 when Father Wheeler, meeting with a small group of men, organized our branch. January 2, 1927 the Feast of the Holy Name of Jesus, the first formal service was held with the reception of new members.

At a business meeting shortly thereafter, Mr. Michael L. Horan was elected to serve as the first President of the Society. The burden was great, the duties were many, for in those early days of the formation of the parish, the pastor depended greatly on the men of the Holy Name Society to assist him in the foundation work of a parish which in later years was to become one of the outstanding parishes in the Archdiocese of Baltimore.

After sixteen years of successful and untiring efforts as President of the Holy Name Society, Mr. Horan voluntarily retired from office in 1942, stating that he thought a younger man should be installed. Much of the growth and success of our society can be attributed to the zealous work of Mr. Horan.

December 13, 1942 Mr. Henry B. Haske was elected to serve as the second President of the Shrine of the Little Flower Holy Name Society. Mr. Haske assumed his duties with the zeal of his predecessor and under his able leadership the Society grew and continued to assist the pastor in the many problems of a rapidly expanding Parish. Mr. Haske retired from office in 1947.

June 9, 1947 Mr. Harry B. Zerner was elected President and at the present time is serving in that capacity.

The officers of the Holy Name Society are:

Pastor and Spiritual Director....Reverend George J. Larkin
President.....Harry B. Zerner
Vice-President.....John P. Mannion
Secretary.....John S. Peters

Although the primary objective of the Society is to show love and reverence for the Holy Name of Jesus and to gather its members on every second Sunday of the month to receive Holy Communion in a body; its secondary purpose is through the unity of the men to add strength and support to the Pastor in realizing the material needs of the parish.

Sodality

REALIZING its importance to the parish Father Wheeler erected the Soladity unit shortly after the parish was established. It was affiiliated with the Mother Sodality in Rome February 2, 1927.

Father Wheeler was the first Spiritual Director and at the organization meeting February 13, 1927 Mrs. Emilie Iula was appointed Prefect. Father Beehan relieved Father Wheeler as Spiritual Director of the Sodality, and held his first meeting October 19, 1927. By December, 1928 membership totaled 503.

In 1930 Mrs. Natalie Karcher was elected Prefect and held office until October, 1931. Father Yingling succeeded Father Beehan as Spiritual Director in June, 1931 and continued in this capacity until June, 1937. During these six years, Miss Josephine Erdman served as Prefect. Mrs. Mary Hooper was Prefect from 1937 until December, 1941.

By June, 1937 the parish boasted of 2100 ladies, 1400 of whom belonged to the Sodality, 700 receiving Holy Communion together the third Sunday of each month. The attendance at the semi-monthly meetings numbered approximately 250.

When Father Yingling was transferred on June 1, 1937, Father Riordan assumed the duties of Spiritual Director until May 1, 1940 when Father Twamley took over until June 12, 1942.

Father Larkin, upon his arrival as Pastor in June, 1942, became Spiritual Director. Miss Marie Schaefer was elected Prefect in December, 1941 and continued in office until December, 1944 when Mrs. Lulu Schmedes was appointed as her successor. At the same time, Miss Elizabeth M. Herr was put in charge of the juniors, but the Senior and Junior Sodalities have since been consolidated.

In May, 1943 Father Duke was appointed Spiritual Director of the Sodality, which assignment he still holds. The last election of officers was held on March 20, 1949 at which time Miss Elizabeth M. Herr became Prefect.

Present membership is 1053, including the Junior Sodality, and is divided into 67 Bands. Reception of new members is held twice a year, in May and in December. The first reception is primarily for the eighth grade girls.

With the opening of the new Shrine, a campaign for the new members is under way. It is hoped that the Sodality will again lead the way in both the spiritual and social activities of the Parish.

St. Vincent de Paul Society

THE Society of St. Vincent de Paul was founded in Parish, France, in the year 1833 by a group of young men under the leadership of Frederic Ozanam, who formed the first Conference, choosing St. Vincent de Paul for their model and patron, and took upon themselves the visitation of the poor in their homes, that great work which has become so essentially characteristic of the Society and by which its members are brought within the reach of priceless lessons of Christian resignation and practical piety.

The Society is made up of the Council General, now permanently located in Paris, which maintains general jurisdiction over the Society

throughout the world; the Superior Councils, which is the national body of any country; Particular Councils which are organized in cities and towns with three or more Conferences; and the parish Conference which is organized in each parish to function within the limits of a given parish.

The St. Vincent de Paul Conference of the Shrine was organized on December 13, 1930, when the then Pastor, Rev. Thomas J. Wheeler, called together a group of six men of the parish and invited them to become members. These were the charter members, and from among them were chosen: John A. Livermon, President; Michael Horan, Vice-President; and George M. Neukam, Secretary-Treasurer. The remaining members were Henry Swann, Andrew T. White, and John S. Peters. The first President only served a few months when he was called to his eternal reward. Mr. Horan succeeded him in the presidency, and George J. Eichhorn was appointed to the vice-Presidency. Besides Mr. Eichhorn the following members were appointed in the earlier years of the Society: Joseph A. Scheel, Joseph Krastel, Joseph F. Livermon (who took the place of his father as a member), Henry W. Allen, and James Tierney.

In June, 1942 our new Pastor, Rev. George J. Larkin, became the Spiritual Director, and has guided the Society through the war years and the years following up to the present time, with the following roster: Michael L. Horan, President; George M. Neukam, Vice-President; John S. Peters, Secretary; and Joseph A. Scheel, Bernard L. Fitzpatrick, and Dominic J. Wynn, members.

Legion of Mary

THE Legion of Mary was established under the direction of the pastor in March, 1945. A band of zealous Catholics, under the patronage of Mary Immaculate, it has formed a spiritual army for service of Church and welfare of souls. The parish unit, praesidium, took the name, "Queen of the Most Holy Rosary." The mother unit began in Dublin, Ireland, in 1921.

Traveling in pairs, at the direction of the priest, the active members visit homes, urging people to spiritualize their lives, attend Mass and Sacraments regularly, join parish societies. Thus they spread the leaven of Christ's Gospel and Mary's love. The object of the Legion is to sanctify its members first, and then through them to extend the Kingdom of God among men.

Auxiliary members support the active labors of the Legion through daily prayers, principally the Rosary. In this way they share in the apostolic mission of the Church.

Mr. Frank Karle has been the president of the Queen of the Most Holy Rosary praesidium since its inception and Father Kenney its spiritual director.

Reparation Society

THE Reparation Society of the Shrine of the Little Flower was probably the first branch unit of the society which had its inception in St. Ignatius Church under the direction of the Reverend John Ryan, S.J.

This parish group was formed under the leadership of Father Larkin. The Men's Nocturnal Adoration Society kept its first nightly vigil from ten o'clock the first Saturday of November, 1946 until the following Sunday morning at six o'clock. Eight bands totaling 88 men held hourly devotions before the Blessed Sacrament exposed for the intentions of our Lady of Fatima to fulfill her requests made at Fatima, Portugal, in 1917.

The ladies of the parish, by the formation of the Society of the Immaculate Heart of Mary, joined in the crusade of prayers, penance, and sacrifice, by attending similar hourly vigils between the hours of 4 p.m. and 10 p.m. the first Saturday of December, 1947. This monthly vigil of fourteen hours has been continuous since its inception.

As the members joined, each was invested with the Scapular.

The climax of this devotion was reached December 10, 1948 when the Pilgrim Virgin Statue, blessed at our Lady's Shrine in Fatima, Portugal, visited this parish on its world's tour to awaken all mankind to our Lady's desire for the daily recitation of the Rosary, the First Saturday devotion, the wearing of the Scapular, and the world's consecration to her Immaculate Heart.

December 8, 1949 a twelve inch replica of this famous statue of our Lady of Fatima, was blessed by Father Larkin and his three curates, and appropriately designated "The Little Pilgrim Virgin Statue." It then began its famous daily visits to every home in the parish, residing every twenty-four hours in a different parishioner's home. To date it has visited every block in the parish several times, in each instance the home and the neighbors attending being consecrated to the Immaculate Heart of Mary.

At the same time, the parish was divided into one hundred blocks and a weekly gathering of neighbors recited the Rosary, this becoming known as the Block Rosary. Subsequently, through the Family Rosary Crusade in October, 1951 each family began daily recitation of the Rosary in the family circle.

The Little Pilgrim Virgin Statue is still circling the parish, each night drawing more and more parishioners to the feet of the Immaculate Mother of God.

League of the Sacred Heart and Sanctuary Society

THE League of the Sacred Heart (The Apostleship of Prayer) is a close union of groups of faithful Catholics, whose names have been entered in a League Register and who recite daily the Morning Offering. Through this prayer, members, called Associates, offer all their good works for the intentions of the Sacred Heart of Jesus.

Spiritual advantages of membership are many. It fosters prayer and unites members more intimately with Christ Our Lord. It spreads their influence throughout the world, for, through this union of prayer and intention, all members help one another and win grace for souls everywhere. It sanctifies daily actions. It opens up a treasury of Indulgences, which are listed monthly in the leaflet.

The League was first established early in parish history, and was reactivated in 1944 by Father Larkin, who appointed Father Kenney Spiritual Director. Forty-two promoters distribute the leaflets monthly to one thousand and twenty associates.

In this parish, membership in the League of the Sacred Heart implies membership likewise in the Sanctuary Society. This Society provides furnishings and decorations such as linens, flowers, and candles for the altar, giving people opportunity to participate in supplying things required for divine service.

Upon death of a member, Mass is offered immediately for his soul. In 1951, eleven masses were said for deceased members.

League for Day of Recollection

INAUGURATED by Father Wheeler and captained by Mrs. Henry Haske, the first "Day of Recollection" took place October 20, 1940 with an attendance of 182 women from the Shrine of the Little Flower.

This "Day of Recollection" became an annual affair, and since its inception the attendance from the Shrine of the Little Flower totals 1445.

Mrs. Haske served as Captain from 1940 to 1943. She was succeeded by Mrs. Albert M. Leimkuhler who was appointed by Father Larkin. Mrs. Leimkuhler performed the duties of her office as Captain from 1943 to 1948. Miss Elizabeth Herr continued to carry on the work from 1948 to 1950.

When Miss Herr relinquished the office of Captain in 1950, Father Larkin appointed Mrs. Joseph R. Kresslein, the present Captain, who is putting forth every effort to further the success of the "Day of Recollection."

Membership in the "Day of Recollection" requires

1. Recitation of the Our Father, Hail Mary and Glory Be to the Father once daily.
2. Annual observance of the "Day of Recollection" with your Parish.
3. Encouragement of new members.

Note on Charity

"Give and it shall be given unto you, good measure, pressed down, shaken together, running over . . ." (Luke 6: 38)

Notwithstanding the many and great burdens placed on the shoulders of parishioners in the work of establishing a new parish, each one of them has held fast to the spirit of charity towards all. It is to their everlasting credit that they have in just twenty-five years contributed to worthy causes outside the parish the astonishing sum of $333,541.

Altar Boys

BOYS are accepted for service on the altar in the fourth grade and invested by the pastor in a simple but impressive ceremony.

The altar boys first are guards of honor in the sanctuary, later they carry the torches and acolytes, and then begin to serve Mass. Taking great pride in their work and conscious of their privilege of serving at God's holy altar, these young men are noted for their faithfulness to duty and neatness of appearance. They have proven their devotion to the altar boy's work by continuing to serve during the years of high school and even afterwards. The parish is proud of its one hundred young men who are on the altar, and notes that now some of them are exchanging cassock and surplice for Navy blue or Army khaki as they enter military service.

Little Flower Choir

PROMINENT in all church functions of a solemn character is the all-male choir. The Boys' Choir began in June, 1942, the Men's Choir in October of that same year. Both groups are under the direction of Father Duke who has been the choirmaster since his first year in the parish. Organist is Mrs. Joyous de Lappe Allen.

While these two male units sing independently on many occasions, they are combined for the Sunday High Masses and for all solemn celebrations. This is one of the few all-male choirs in the Archdiocese. Recognition of its excellence is attested by the frequency with which invitations are received for appearances outside of the parish limits, in concert programs and in broadcasts and telecasts.

The choir aims not so much at extension of repertoire as at precision of rendition of simple programs, Gregorian Chant having a properly large part in the High Mass.

Girls' Choir

IN 1927, the first Girls' Choir was inaugurated by Sister Gabriella. The succeeding choirs were under the direction of the following sisters: Sister Camilla, 1933; Sister Rose Amelia, 1939; Sister Floriana, 1944; Sister Catherine Aquila, 1946; Sister Bonagratia, 1948; Sister Margaret St. Francis, from 1949 to the present.

The girls share with the Boys' Choir the privilege and responsibility of singing the Requiem Masses. Occasions which traditionally present the services of the Girls Choir are the Mass for the Feast of the Immaculate Conception; the Christmas Midnight Carol Mass; and the Mass for the First Holy Communicants.

Social Clubs

FIRST of the youth projects started by Father Larkin was the social for teen-agers. As a tribute to the work of the parish founder this unit was named the Wheeler Club. From the start it has brought the young people close to the heart of the parish and has been instrumental in matching many couples who later married successfully. Religious tone is given through the recitation of night prayers together, the constant supervision of one of the priests, and occasional projects of a specifically religious character. While the activities

of the club were suspended for a large part of the construction period by reason of lack of space, plans for a grand reopening are in the making.

The Senior Social was first organized in 1944 and reorganized in 1948. From a rather troubled beginning this unit for young men and women of ages 18 to 25 years had hit a steady pace when construction of the new buildings forced a close-down. Though many of the fellows of the disbanded club have now entered the service, the members look forward to the new schedule of activities.

The Little Flower Players

THE field of dramatics opens up to a parish numberless opportunities for development of talent and for encouragement of social spirit. With those ends in view Father Duke organized a dramatic club in the Spring of 1944. All told, members numbered seventy-six. The club staged three plays in successive years: Wichita Corners in 1944, The Masterful Monk in 1945, Gangway for Ghosts in 1946, the Alcazar, the Cadoa, and Sacred Heart Hall being used for the productions.

A junior division of the club dramatized the story of the Passion of our Lord in 1946 and 1947, using the limited facilities of the basement auditorium of the school building. "Pilate and the Cross" carried crowds as large as could be accommodated.

Because of physical difficulties involved in staging, activities of the club were suspended pending the completion of the new church. Tentative plans are presently under way to make a new start with a musical.

Athletic Program

WITHIN the past ten years, the athletic program has grown from a small unit to a large organization. The haphazard spirit of sandlot activities has given way to the planned and supervised methods of the Catholic Youth Organization and Bureau of Recreation. Not only the boys but also the girls are now taking part in parish sports.

Football has had a consistent role at the Little Flower. Almost every year at least one team has appeared on the field. At the present, a high-school contingent is carrying on under the parish banner. Baseball, however, is one of the most popular games in this neighborhood. Five or six teams yearly take the field wearing the uniforms of the Shrine of the Little Flower, beginning with the cub division (ten to twelve years), through high-school, and climaxing with the Unlimited Club. This latter team, under able management, has won city-wide fame for its continuous high-grade performances.

While the boys play baseball, the girls play softball. Starting at the age of twelve, they soon learn the fundamentals of throwing, batting, and catching. Their competitive spirit is high, and they desire earnestly to win. Usually three teams wear the colors of the parish during this summer sport.

Both boys and girls crowd the basketball gyms during the winter, all of them players on different teams. Girls play as well as boys and have established a well-deserved reputation in the city.

The Shrine expresses its genuine appreciation to the managers and coaches of all the teams, past and present, men and women too numerous to mention, for their interest and self-sacrificing work for the youth of the parish. The result of this work is seen in the many trophies that adorn the game room in the parish rectory.

Drum Corps

HIGH-RANKING in the Little Flower Youth Organization is the Drum Corps. The parish corps was established in 1939 by Father Monmonier, and was reorganized in 1946 by Father Duke. Since the reorganization the corps has mounted to first place among all Catholic Corps in the State of Maryland, and second among all the corps of the State. In 1951 the corps sought and obtained a sponsorship by the Baltimore & Ohio Railroad Post No. 81 of the American Legion, for the purpose of gaining access to wider fields of competition. Drum Majors are Eugene Balcerak and Donald Martin.

Little Flower "B" Squad was formed in the Fall of 1950 as a preparatory corps for the principal unit. Composed entirely of grade school personnel, the corps in its own right made an excellent showing in the annual championship contest Labor Day, 1951. Drum Major is James Backert.

Troop 94—Boy Scouts of America

TROOP 94 was organized by a group of Holy Name men, headed by Mr. John Klein who acted as the first chairman of the Troop Committee. The stone cabin in Herring Run Park serves as the meeting place for the Troop. On the walls of this cabin are souvenirs and pictures of memorable occasions of parish history in which Troop 94 took an active part. Approximately seven hundred young men of

the parish have benefited from the ideals of Scouting at which the troop has always aimed. *Forty-one* of its members served in the armed forces during World War II. Six former scouts are now studying for the priesthood. Two former members attend the Military Academy at West Point and two attend the United States Naval Academy. The present Scoutmaster is Mr. S. Leroy Barton. Father Dugan is Chaplain. Troop 94 has achieved top standing in the Baltimore Area Council and the National Council of the Boy Scouts of America.

Cub Scout Pack 94

Dear Holy Child Jesus, Model of obedience, thoughtfulness, honesty, and of all that is noble and right, make me good like Thee. Be ever with me, Holy Child Jesus, that at school and at home and at play I may be always true to Thee, and ever have Thee as my best friend. Amen.

THIS is the beautiful Prayer of Cub Scouting, the younger program of the Boy Scouts of America, which was introduced into our parish youth activities in May, 1947. Forty-eight boys were Charter members. The Pack now numbers 92.

The fine year-around programs of organized fun, planned and executed by the Pack Committees assisted by all Cub Scout parents, have been a real aid to the boys' growth during these formative years of eight, nine, and ten. The group has been self-supporting since the beginning through fund raising activities such as scrap paper drives, which have imbued the Cub Scouts with a sense of responsibility. Amateur theatricals have built up self-confidence and poise. Hobbies and handicraft have enhanced their training along lines not touched upon in school. All activities have been geared so that boys and parents work together closely.

Despite the youth of the Pack some activities have already become traditional: annual all-boy Minstrel or Variety Show, outdoor field meets, sports in season.

Brownie Troop 384

BROWNIE Troop 384 was organized in December, 1947, by Mrs. Virginia Hartner. In June, 1948, Mrs. Charlotte Schenk succeeded Mrs. Hartner as leader and she held this post for a year. When Mrs. Schenk resigned from the troop in May, 1949, the troop was then taken over by Mrs. Florence Mathieu, who has been the leader since that date. She is assisted by Mrs. Mary Lee and Mrs. Teresa Osterhaus. The original enrollment was twelve girls, but the growth of the troop has been steady, and at the present time there are twenty-seven registered Brownies. Many of the girls who started in this troop are now members of the Intermediate Troops for Girl Scouts.

Brownie Troop 355

BROWNIE Troop 355 was organized in May, 1950, with forty-three registered Brownies ranging from seven to nine years of age. Mrs. Estelle McNamara is the leader of this troop, and is assisted by Mrs. Helen Hershfeld and Mrs. Rose Noctor. The object of this troop is to teach crafts, songs, and games. Several of the Brownies in this troop formed a musical band, and, in celebration of their first anniversary, played at one of the downtown department stores. This won for them an automatic record player. The troop has progressed since its organization and seventeen of its members have now reached the age of ten years and are being prepared for advancement into the Intermediate group of Girl Scouts.

Girl Scout Troops

GIRL Scout Troop 382 was organized in December, 1947. The first leader was Miss Audrey Hogan, who was assisted by her sister, Mary T. Hogan. The original enrollment was twenty-nine Scouts. In December, 1948 Miss Mary T. Hogan assumed full leadership of the troop and had Miss Catherine Clark as her assistant. When Miss Hogan resigned, Mrs. Virginia Hartner became the new leader in July 1950. Miss Betty Brune volunteered to be her assistant. One year later, Miss Brune assumed full leadership of the troop. Miss Patricia McNamara and Miss Judy Codd act as the assistant leaders. The present acting Troop Committee members are: Mrs. Rose Balcer, Mrs. Charlotte Schenk, and Mrs. Louise May.

GIRL Scout Troop 188 was organized in June, 1943 by Mrs. Nettie Restivo. Mrs. Restivo acted as leader of the troop until June 1945. The troop was inactive for almost a year. In May 1946, a new troop was organized by Miss Selma Hagan. Miss Hagan acted as leader until May 1948. Mrs. Ann Katzenberger took over the leadership of the troop and has remained the leader up to the present time. Miss Antoinette Pitta, the assistant leader, has been with the troop since December 1949. This troop has twenty-one registered Scouts.

TROOP 351 was first organized as a Brownie Troop in December of 1946 by Mrs. Hazel Cammarata. The original number of registered girls was sixteen. After three years of Brownie activity, practically all of the same group were ready to advance into Intermediate Girl Scouts. The original Brownie Troop became Girl Scout Troop 351 in the spring of 1950, having Mrs. Cammarata as its leader, assisted by Mrs. Flora Franz and Mrs. Frances Gross. Now, after nearly five years of activity, there are twenty-nine in the troop, eleven of whom are members of the original Brownie Troop.

TROOP 591 is the newest of all the Girl Scout Troops at the Shrine of the Little Flower. This troop was organized November 2, 1951 under the experienced leadership of Miss Mary T. Hogan, assisted by Misses Charlotte Pitta and Betty Keene. Twenty-six girls were present at the first meeting. At the second meeting, the troop was divided into five patrols. Troop officers and patrol leaders were elected. December 21, 1951 all twenty-six girls were invested as full fledged Girl Scouts by Miss Hogan and her assistants.

Parents' Club

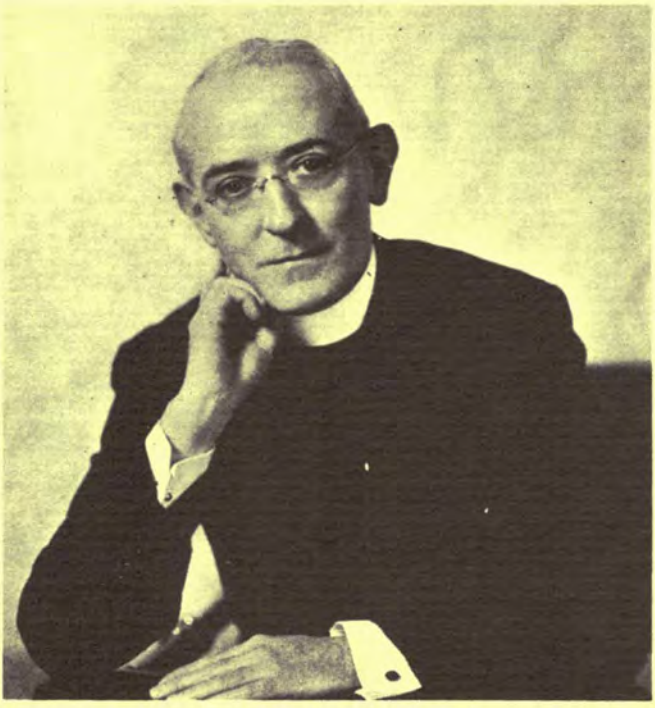
INDISPENSABLE in the proper management and execution of the vast program for youth in the parish are the adult lay leaders. They themselves are organized in the Parents' Club, with officers and committees appointed to design and direct the programs for the youth.

The club breaks down into the fundamental categories proposed by the Archdiocesan Catholic Youth Organization: Religious, Cultural, Physical, and Social. To the committees which cover these varied elements are added a committee for supervision and one for refreshments.

Offspring of the Parents' Club is the Household Club, a kind of shoppers' savings plan, from which in large part the financial needs of the Youth Organization are met. This club has been managed almost entirely by Mrs. Marie Fischer, assisted by 20 captains who divide the parish sectionally.

President of the Parents' Club is Mr. Frank Riesett; Vice-President, Mrs. Evelyn Buettner; Secretary-Treasurer, Miss Emma Lee. Committee Chairmen are Mr. Anthony Miller, Religious; Mrs. Madeline Peters, Cultural; Mr. Henry Bauer, Physical; Mrs. Marie Hochrein, Social; Mrs. Mary Franzoni, Supervision; Mrs. Evelyn Buettner, Refreshments.

Former Pastor and Curates



REVEREND THOMAS JENKINS WHEELER
Founder of The Shrine of The Little Flower

Father Wheeler was born in Baltimore, Maryland, September 29, 1888, the son of John David Wheeler and Mary Catherine Turnbull. He was educated at St. Martin parochial school under the Brothers of Mary, at Loyola High School and at both Holy Cross and Loyola College by the Jesuit Fathers, and at St. Mary Seminary, Baltimore, by the Fathers of St. Sulpice. Father Wheeler was ordained at the Cathedral in 1913, by His Eminence, James Cardinal Gibbons.

Stationed first at St. Patrick, Baltimore, as assistant for five years and then at Our Lady of Mt. Carmel, Thurmont, Maryland, as pastor for seven and a half years, he was appointed pastor of Little Flower parish, June 9, 1926. Father Wheeler died April 9, 1942.

Reverend Terence F. Beehan

Father Beehan was born in New Bedford, Massachusetts, March 3, 1898. He received his early education in schools of New Bedford, later attended Kinyon's College and Georgetown College. In preparation for the priesthood he studied at St. Gregory Preparatory Seminary at Mt. Washington, Ohio; Mt. St. Mary in West Cincinnati; and St. Mary Seminary, Baltimore. He was ordained by Archbishop Curley June 16, 1927, and served as curate at Little Flower from then until July, 1931, when he was transferred to St. Mary, Hagerstown. A serious illness took him to Jenkins Memorial Hospital from June, 1932 to July, 1933. Thereafter he was stationed at Corpus Christi in Baltimore until his death October 16, 1935.

Reverend John A. Mountain

Father Mountain was born in Philadelphia, Pennsylvania, June 18, 1898, the son of Francis W. Mountain and Mary A. McCullough. He attended primary school in Philadelphia; Atonement College, Graymoor, New York; Redemptorist College, North East, Pennsylvania; St. John Seminary, Little Rock, Arkansas, and Sulpician Seminary, Washington, D. C. He was ordained in Philadelphia by Denis Cardinal Dougherty June 2, 1927.

Father Mountain's first appointment was to St. Thomas, Washington, July 7, 1928. After a leave of absence in 1929, he came to the Little Flower as assistant. He was transferred to St. Patrick, Cumberland in 1931 and made administrator of that parish, February 28, 1940. He came to Baltimore again in 1941, as assistant in St.

Jerome Parish. He was transferred to Washington in 1943, as assistant at Holy Comforter. Father Mountain was appointed pastor of St. Lawrence, Jessup, April 6, 1945.

Reverend Charles B. Monmonier

Father Monmonier was born in Baltimore, March 22, 1903, the son of George B. Monmonier and Annie Laurie Baldwin. He was educated at Mt. St. Joseph High School, Baltimore, St. Charles College and St. Mary Seminary. He was ordained June 11, 1931.

Father Monmonier's first appointment was to the Shrine of the Little Flower, July 10, 1931. He was transferred as assistant to the Immaculate Conception, Towson, May 31, 1940. He was appointed pastor of St. Peter, Hancock, Maryland, November 8, 1946, and later (February 12, 1950) pastor of St. Patrick, Havre de Grace, Maryland.

Reverend Charles H. Yingling

Father Yingling was born in Westminster, Maryland, March 5, 1900, the son of Charles B. and Anna L. Yingling. He was educated at Loyola High School and College, St. Mary Seminary, and Sulpician Seminary, Washington. He was ordained at the Shrine of the Immaculate Conception, Washington, June 14, 1927, by Bishop Shahan.

Father Yingling served first as assistant at Our Lady of Mt. Carmel, Middle River (1927), then at St. Mary, Hagerstown (1928). From there he came to the Little Flower as assistant July 10, 1931. He was transferred to St. Gregory, June 25, 1937. Father was the Director of the Day of Recollection for the

"Women's League of Baltimore" from 1939 to 1942. He was made pastor of St. Joan of Arc, Aberdeen, June 12, 1942. He was appointed pastor of St. Matthew June 29, 1940.

REVEREND J. JOSEPH EGAN

Father Egan was born February 26, 1901, the son of James J. Egan and Mary Moran. Ordained in the Baltimore Cathedral in 1927, Father Egan was stationed at St. Ann, St. Charles College, Little Flower, and St. Anthony. Never in good health in the days of his priesthood, Father spent several years as an invalid at Jenkins Memorial Hospital, where he died October 11, 1944.

REVEREND JOSEPH G. MCCOURT

Father McCourt was born in Baltimore, November 15, 1899, the son of Mr. and Mrs. Charles J. McCourt. He was educated at Loyola High School and College, and St. Mary Seminary. He was ordained at the Cathedral June 16, 1927, by Archbishop Curley.

He was appointed to serve as assistant at St. John the Evangelist, July, 1927. His next assignment was to St. Stephen, Washington, July 5, 1930. He came to Little Flower, June 26, 1936. He was transferred to All Saints June 10, 1938, and later (June 23, 1939) to St. John, Westminster. He was appointed pastor of St. Francis de Sales, Benedict, Maryland, November 19, 1943, and transferred to St. Margaret, Bel Air, as pastor November 8, 1946.

Reverend Joseph M. Riordan

Father Riordan was born in New York City, August 29, 1899, the son of Timothy Riordan and Ellen Donnelly. He was educated at St. Peter High School, Jersey City; St. Peter College, Jersey City; Seton Hall College, South Orange, New Jersey; St. Mary Seminary, Baltimore, and Sulpician Seminary, Washington. He was ordained in the National Shrine of the Immaculate Conception, Washington, June 15, 1926, by Bishop Shahan.

He was stationed first at St. Gregory, July 1, 1926. He served as assistant at Little Flower from June 25, 1937 to May 3, 1940, when he was appointed pastor of Holy Ghost parish, Issue, Maryland. He was transferred as pastor to Our Lady of Perpetual Help, Baltimore, June 25, 1943, and then to Ascension parish, Halethorpe, June 29, 1949.

Reverend George T. Bowling

Father Bowling was born in Baltimore, May 1904, the son of Thomas E. and Mary L. Bowling. He was educated at Loyola High School and College and St. Mary Seminary. He was ordained by Archbishop Curley June 15, 1933.

His first appointment was to the Assumption parish, Washington. Father served at Little Flower from June 10, 1938 until June 23, 1939, when he was sent to St. Rose of Lima. In 1948 he was transferred to Immaculate Conception, Towson. Father Bowling was made pastor of Holy Family parish, Randallstown, February 12, 1950.

Reverend Martin Hyland

Father Hyland was born July 21, 1911, at Texas, Maryland, the son of Mr. and Mrs. John W. Hyland. He attended St. Charles College, Sulpician Seminary in Washington, and was ordained in the Shrine of the Immaculate Conception, May 30, 1939.

His first assignment was to the Shrine of the Little Flower. He was transferred to St. Peter Church, Washington, May 16, 1940, and was appointed Chaplain of the District of Columbia Department of the Catholic War Veterans Auxiliary, September 16, 1949.

Reverend John H. Twamley

Father Twamley was born in 1894. He was ordained in 1921 for the Archdiocese of Baltimore and became a member of the Society of St. Sulpice. He also served in several parishes in the Archdiocese, among them Little Flower and St. Mary in Gaithersburg. Father Twamley was Administrator of Little Flower during the time between the death of Father Wheeler and the appointment of Father Larkin. He is at present stationed at St. Edward Seminary, Seattle, Washington.

Reverend Andrew H. Mihm

Father Mihm was born March 8, 1882. He attended Loyola High School and College, and St. Mary Seminary, and was ordained by Cardinal Gibbons June 19, 1908.

His first appointment was to Holy Comforter Church, Washington, followed by appointments to ten different parishes. He was at Little Flower from June 1940 to October 1942. Having had poor health most of his life, he was stricken one morning as he distributed Holy Communion. He died shortly after at St. Joseph Hospital August 30, 1945.

REVEREND GEORGE M. RANKIN

Father Rankin was born in New York City, May 8, 1900. He was educated at Cathedral High School, St. Joseph College, and St. Mary Seminary. He was ordained by Bishop McNamara in June 1930.

His first assignment was to St. Augustine Church, Washington. He served as assistant at Little Flower during the year 1940. After a short sick leave, he was sent to St. Stephen parish, Bradshaw, Maryland, where he died February 22, 1947.

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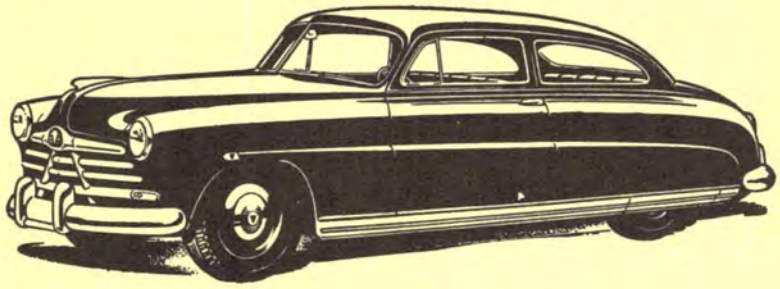

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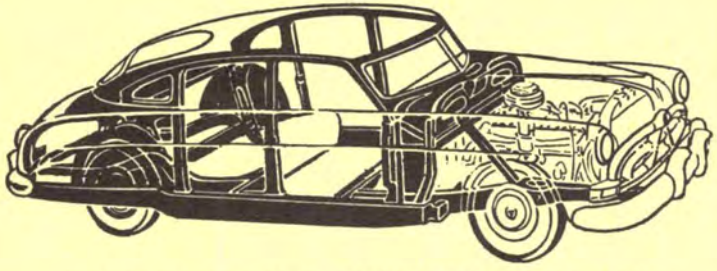

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